A TREATISE of Morall Philosophie.

Contayning the sayings of the Wise.

Wherein you may see the worthie and pithie sayings of Philosophers, Emperors, Kings and Orators: of their liues, their answeres, of what linage they came off, and of what countrey they were: whose worthie sentences, notable precepts, counsels, parables, and semblables, doe hereafter follow.

First gathered, and partly set foorth, by *William Bauldwin, and now the fourth* time since that inlarged by Thomas Paulfreyman, one of the Gentlemen of the Queenes Maiesties Chappell.

PROVERB. 2.

If wisedome enter into thine heart, and thy soule delight in knowledge, then shall counsell preserue thee, and vnderstanding shall keepe thee.

AT LONDON,

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110-200

To the vertuous and

Right honorable Lord, Henry Hastings Earle of Huntington, Thomas Paulfreyman his faithfull and dayly Orator wisheth increase of grace, knowledge honour, long life, and prosperitie.

Although I haue beene already sufficiently perswaded that your honour euen from the cradle haue beene trayned vp in the path-way of vertue and according to the profession of a godly & true christian haue receyued instructions, aswell in the sacred Scriptures, as also otherwise in prophane learning: the knowledge of both which, with age hath largely growen, that ye neede not my helpe & furtherance, for the keeping of those things the better in memory which ye haue with such diligence read: yet hauing an eye to your estate, vppon whose shoulders, in time, some charge of this common wealth is like to leane (as commonly it happeneth to all noble men, but most worthily indeede to those, whome God hath endued with the gift of vnderstanding and knowledge) I thought it not vnfit, to present vnto your Lordship, this little booke, intituled, the treatise of **Morall Philosophie**, verie expedient to all estates, but most necessarie (as **Aristotle** saith in his Ethikes) to those that by vertue of knowledge shall haue the gouernance of a common wealth, which ought not onely to haue good wils to doe well: but also exactly to know & serch out with diligence a ready way & meane

whereby they may at all times as with a dearly beloued familiar (either in heart or in hand) receiue such aduertisements and godly counsailes, as shall neuer seeme to swarue from such intentions, as bee happely grounded in an honest and godly will: that thereby not onely the true order and high estate of Princes, of nobilitie, and honour, of iustice, and such other like vertues, may effectually bee knowne: but also of such to bee rightly vnderstanded, put in vse, and practised, by theyr due & peculiar offices, to the common comfort and commoditie of their countrie, purchasing to themselues the fauour and blessing of God, and gathering together the incomparable treasures of faithful and true heart, euen prayer and praise, or paine and losse of life if neede shall so require. Of which things, forasmuch as this my labour doth entreate, and you of a godly disposition thereunto inclined, and like also hereafter to put in practise: I thought it good to dedicate this my poore trauaile vnto your honour, that it might the rather creepe forth vnder the safe conduit of your goodnes vnto the handes of other that likewise are bent to seeke forth and follow such godly counsailes & wittie sayings, as are in this present treatise contained, to the encrease of vertue, and furderance of all such good and lively motions, as shal at all times redound to the glory & praise of God, and to the necessarie releefe, ioy, and comforte of the common wealth.

The spirit of God alway preserue you.

Amen.

yuto the Reader.

Forasmuch (most gentle and vertuous reader) as it fortuned mee of late (being in the countrie) to bee in compaine with my very friend and finding in his hande a booke, wherewith hee was passing thetime (entituled. The treatise of Moral philosophy) which because I had not before seen, I desired to haue it in my hand. And when I had partly read, not onely of the philosophers liues & answeres, but also of their good precepts, godly counsels, & wise sayinges: I was not a little in loue therewith, but most heartily desired it of my friend, til such time as I had throughly read it. That done, I called to remembrance the like worthy & notable sentences & good counsels, that I had often read in diuers & sundrie other workes. And to the intent byplacing them together I might the better keepe them in memory, & effectually bestow some smal part of my time in such kinde of exercise, as should be to the glory of God (who is the author of all goodnes, and furtherer of all good workes: and for the auoiding of that pestilent & most infectious canker, idlenes, whereby is ingendred, as wee commonly see by experience, such infection as shortly destroyeth both soule and body) I minded this slender & simple enterpryse, which by his grace I haue most gladly finished. And after I had once againe diligently examined the sayde booke, and truly noting the effect of euery Chapter: whereof they were written, whether they were of them selues perfectly one matter, or one mingled with another, I found not onely in the one, but

also in the other, such singular pleasure & earnest prouocation of often reading, that as a man euen in the middest of a pleasant & faire garden, enuironed with banks, beautifully set and garnished with all kinds of most delicate & damme sweet flowers, & at liberty as hym liked to take or refuse so there I found plenne and great store of such louely pleasures as I listed to embrace, or was mindfull to wander in such godly exercise, I did then confer one sentence with another, throughout the whole booke, & as I vnderstood the matter I placed it in the right chap. As if the chap. did chiefely speake of God, of the soule or of the worlde, & so forth, such precepts counsailes, parables, & semblables, as I found displaced, & were set abroad among sentences of diuers & sundry matters (& also those other lively & sweet sayings, that I had gathered together out of al other authors) I rightly placed not onely in matters, but also the sentences, agreable the one to the other, as if a man would familiarly tel a tale. I haue also drawen into sōmaries, the effect of euerie chapter, & where I had at the beginning of my first worke (namely of the treatise) omitted & left out certaine chap. (set forth by M. Bauldwin) the first author thereof which did shewe how Philosophie began, of the three partes of Philosophie: who were the inuenters thereof, & the maners of teaching the same, as also the Philosophers liues & answeres (notwithstanding their excellencie & goodnes) as I alwaies worthily haue, & will giue them their due cōmendation and praise in consideration of their wholesome, honest, & godly kinde of doctrine, so vtterly, & learnedly set forth the cause (as before mentioned) for that I had selected, picked, and chosen out a great number of good counsailes,

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wittie and godly sayings of the philosophers, learned men, & noble Princes: like vnto the others, with theyr precepts also & witty sayings by him before gathered & put forth, doubting not a litle, þ if I should haue ioyned þ said nũber of sentences to the whole sum of this treatise, it should not only (as then appeared vnto me) haue seemed ouermuch to be inlarged, but also the more vnhandsome of þ exact reader to be caried. Yet notwithstanding since both the first & second edition of this worke (from my hand) although at both times not a litle enlarged with most liuely sentences very egregious notable & excellent: and so accordingly in their right places bestowed them, with the addition also of certayn omitted chapters at the beginning of þ booke: with þ putting to likewise (although but briefly) the liues of certayne other philosophers, emperours, kings, & orators, not mencioned before in his treatise: their names, of what image they came, & their sentẽces also following in theyr places, but also now againe the third time, considering þ estimation of the worke, & þ great pleasure that al men worthily haue therin, for the varietie of such louely matters, as in it is contained, tending to diuers & sondry purposes, neither yet any let or incombraunce, easy in þ hand to be carried: I haue þ third time (as þ briefty of time would permit) endeuoured my selfe gladly (as I might) to satisfie þ godly readers turne not only with the like collected sentences as before, conuenciently & duely placed throughout the booke, but also certaine other whole chapters, of sundry and effectuall causes (both touching vertue & vice) as also of the state of mankinde, of mans conscience, & such lyke, to þ number of vii. or viii. most orderly set and appointed amongst other

chapter, as ẏ effect of theyr cauſe duly requi-reth. Beſeeching thee (moſt gentle & friendly reader) ẏ although among theſe my ſimple doings, thou ſhalt find me to be groſe, rude, & vnlearned, barren, & voyd of all ſuch liuely graces and good gifts, as indeed ſhould rightly be full fraughted in the braine & vnderſtanding of him that ſhould take any ſuch worke in hande, to ẏ contentation & well pleaſing of moſt men, and ſpecially of the learned reader (whoſe eies are plaine open, quickly to eſpie out ſuch faults as are indeed worthie reprehenſion) I ſhall therfore moſt hartely deſire thee, fauorably to bear with me, & with thy good contented mind, frēdly to accept ẏ ground of mine earneſt good will, where I haue (as before written) but litle altered, & (as it appeareth) more tenderly finiſhed ẏ ſaid treatiſe: which is (if it be any thing at all) worthy but of ſmall commendation, in compariſon to ẏ wittie & learned handling of the other: Vnto ẏ author whereof M. Baldwin, I yet ſtill (as before) gladly & moſt hartely refer the whole commendation and praiſe, conſidering that by him, and through his godly diligence, I had firſt occaſion to find, wherof I haue (I truſt without offence to God) honeſtly ſpent my time, if time heerein well ſpent bee good, and worthie the acceptation of God (although for ſo ſmall a cauſe & litle ſparke of vertue) I haue heere good occaſion to commend vnto thy remembrance, with moſt humble deſire that not vnkindly, or as an vnſtable friend or enemie to vertue, to contemne that God alloweth: Vnto whome, and vpon whoſe diuine will, ſhould onely depend all our will, our whole obedience and faythfull ſeruice, euerie man according to the gift of GOD and his vocation: by whome in con-

consideration of his ineffable goodnesse and loue towarde vs (who onely weigheth and gladly embraceth the good intents of the heart) wee are eyther of vs encouraged without feare, boldly to represent and returne vnto him such liuely fruites of grace (whatsoeuer they bee) more or lesse, as hee hath mercifully grafted in vs, being the author and only giuer of all good things, our onely patron, our straight way, and onely marke of verie felicitie: from whose order and most holy will, whosoeuer in any thing, wrieth one inche or naile breadth, hee goes beside the right path, and wandreth out of the way. I haue therefore good hope, that there is no Christian, or one that indeede hath professed the good rule of Christ (except he be an hypocrit or a dissembler) specially hauing the louely & blessed benefite of God, the gift of vnderstanding & knowledge by vertue whereof his mind should alwaies seem in such wise, to be so strongly fenced or armed with wholesome precepts, honest opinions, & godly intentions throughout al his conuersation & working, that will at any time, or for any thing, and specially for a good thing, maligne or spite his friend or brother: in steed of friendshippe to purchase him enmitie, or to make of his friendes his foes, though he should loose thereby (if the case so neere touch him) a great part of his prayse and glory. For if in all our good intentes, wee doe reuerently examine the dignitie, state, or condition of our calling, straitely entering into iudgement, rather of our owne iust causes, profession, and duetie, (eyther to the supplanting of vice, or erection of vertue:) than rashly to stumble at other mens matters, to what ende in effect

(I pray you) should al our diligence and studie be, during our liues, ꝑ haue professed Christ, but ioyfully to win and allure, (according to our knowledge) by our continuall trauaile, by our counsayling & faithfull working (if it were possible) all men to a christian and godly life & should it once appeare through our sufferance, that any poysoned euill should possesse and infect our heartes to the contrary, that through either negligence or wilfulnesse (in deceiuing our selues) we will loyter, delay, & dallie with the time, with our duties, and with the giftes of Gods grace: Should not the remembrance of our selues, what wee are, & what wee haue, be in vs continually quicke and liuely? what haue we ꝑ we haue not receiued? or to whose glorie should all such giftes as we haue receiued be employed? Is there any thing in vs at all (touching properly our own nature) wherein we should reioyce or seeke to be magnified? Either with the giftes of grace, to purchase worldly exaltation & not rather giue vnto God his due honor: we be out of al douts ꝑ whatsoeuer we do, or howsoeuer we examine or iudge of our selues, the truth of God indureth, his iudgements are true, & according to his truth, our doings of him shall be tried, & most straitly iudged. Iudge not, enter not into iudgement one with another: I iudge no man, neither let any man iudge of me, but rather praye for me, & I will pray most hartely for all men, that God of his infinite mercy & goodnes, will vouchsafe to giue vnto vs his vnworthy seruants, the spirit of humblenesse and feare, and graciousnes to illuminate our eies, ꝑ we may see, euery good & perfect gift to be giue vs of him from aboue, to bee receiued and vsed with thankesgiuing

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and that in his diuine presence, it may allwaies and in all things appeare, that our profession and rule, haue nothing to doe with the cursed spirit of enuie & strife, scornfulnesse or disdaine, and the like workes of iniquitie: for where such lothsome companions beare rule & are guides, there truly the wisedome & grace of God hath no place, but the wandering spirit of vnstable and all maner of euil workes: whereby is ingendred forgetfulnes, & an vnthankfull life to God, as experience oftentimes, and in diuers things hath approued: namely in this, ỹ vaine men in good thinges haue ouermuch flattered themselues with the onely taste of their owne fugred fantasies, & not onely in a certaine maner well digesting (as reason also woulde) the exquisite & picked dainties of their owne trauel and godly diligence, to the increase & feeling otherwhiles of friendship same, & felicitie: which indeed then of all vertue & godly exercise, iustly and worthely deserueth: & which also the godly very often in such maner gladly supporteth although in respect, the good minde of the worker, & faithful louer of vertue, in bestowing his labour to the releeuing of other, should onely be contented with the very vertue and conscience of the honest and good deed, in secret dedicated to God, who according to his mercie and truth more abundantly recompenceth (but that which is greatly to bee lamented) where the godly intent, and diligent trauel of diuers men, according to the grace of God, hath beene employed & set forth to the furtherance of vertue, knowledge, godly affection, and pitie, either touching themselues or for others cõmoditie, if it hath chanced to come to the ouerlooking and handling of some curious or scornful eye so fin-

ding it vnpicked, emptie, barren of eloquence, voide of profound learning, excellencie, dainty or fine perfectiō (although in some godly matters such exact diligence & nicetie needeth not, so that the cause of God to his glory be chiefly and simply pretended and considered) It hath seemed vnto them so loathsome, grosse, & vnsauory, so far contrarie & disagreeing vnto their delicate & daintie diet, that not onely they themselues euill brooking & rejecting it, as vicious, vaine, or foolish, but also contēciously & by their liuelie inforcement hath kindled in others, ẏ like hatred, & contempt of such godly purposes, to the great discouragement of faithfull & willing heartes, happely & with good desires inflamed to seeke the praise of God, & to frame & adioine by their glad indeuour, vnto their godly felowship, some at the least to treade the pathway of honestie, or rather, which leadeth vnto most certaine & euerlasting felicitie, the iust reward of God, most precious & blessed, prepared for euer vnto all the faithful labourers & workemen in his iust cause, & most holy appointed and approoued workes. This haue I noted, not as though I with the like occasion should bee any thing offended, ẏ feeling my selfe pricked should swell or stomache against any man, no truely, but only because the remēbrance of such things (not a little lamented of many) came into my minde, which I haue something touched, I trust in such wise, ẏ I haue not iustly kindled offence against any man. But if there be any (as in maner before rehearsed) that contrary to the vertue of their good gift & calling (through the diuels sleightie inuasion & forgetfulnesse of the charitie of God) maliciously will deprauе or spurne to defile & spot these my simple doings,

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or corruptly extoll the glorie of their owne excellencie, through vilypraise or spite of this that I haue thus baselie wrought: notwithstanding (I say) such ingratitude & vncharitable attept, without minding of other reuengemẽt I doubt not but in the end God (who is merciful, gentle in reforming, & alwayes readie to further his good workes in them already begunne, to the increase of his glorie) wil send thẽ a more sure and perfecte guide, will giue them grace to be more thankful & better to vse his benefites, remembring there by for euer the goodnes & perfect wil of God, that as there are diuers gifts, & diuers maner of operations in men, so there is but one spirit & one God that giueth & worketh al in al. And the gifts of the spirit of God, are giuen to euery man to none other vse, but to edifie withal: louingly to helpe one another, to comfort & incourage one another, and euery man to reioice of others wel doing for loue suffereth, & is curteous, it enuieth not, it swelleth not, it seeketh not his owne, but reioiceth in al godlines & truth, yea, it suffereth & indureth all things, to the onely glory & praise of God, who (truely) doth knowe, that when I tooke this treatise in hande, I minded nothing lesse than therein to bee curious to enter into comparison with any man, or pretending herein anye iust perfection, arrogantly to reforme other mens doings, or yet to seeke thereby any preferment, prayse, or glorie: but onely for mine owne commoditie and pastime (at the first) with small trauell and little studie I speedily passed it through, which notwithstanding, after I had thus simply signified it beeing seene, read, & throughly examined of other who also noted the order of the alteration, what

worthy sentences of diuers matters I had gathered & put in their due places to the edifying of the reader, to the increasing of vertue & cunning honestie what incomparable delight, godly solace & comfort of minde there should be found, considering the varietie and sundry shifts of so many & diuers kindes of good sayings, & godly counsels, & how profitable they should be to all estates & degrees of men: they did not a little incourage me but most earnestly desire mee in such wise to finish it, that it might be put forth to the vse & cõmoditie of all men: & that my diligence herein (although it be but little) should not lye hid onely for mine owne purpose or priuate delight, but that I should with good will, as a common friend or seruant generally to all men, seeke also their profit, and in all times to doe them pleasure. Whose gentle requestes I haue most heartily fulfilled, wishing ỹ it were in no lesse good order set forth, than the excellencie & goodnes of the matter requireth. But I yet beseech the gentle reader, fauourably to take in good parte this my simple doing, & rather imbrace this litle booke for the worthines of the good counsels, & wittie sayinges therein contayned (yet although the author of them shall seeme to be but familiar) then to refuse or neglect it, because it is neither finely nor wittely handled, & at the least, haue this alwayes in remembrance, that a good thing through the vertue & excellencie of it selfe, doth at al times and in all places (with small setting forth) sufficiently appeare to be of all good men worthily imbraced. And although (good reader) that Philosophie & the sayings of the Gentiles, are not to be compared with the diuine & most holy Scriptures, yet are they not vtterly to be re-

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fected and set at naught: for we be (if wee will seeme to credit the mindes of holy doctors) exhorted to ẏ reading thereof, as apeareth plainly by the iudgement of S. Augustine, in his booke De doctrina Christiana. Cap. 40. when he writeth of Philosophers, & chiefly of Plato his sect, declaring that if they haue spoken ought that is true & appertinēt to our faith, we ought not only not to feare it, but also to chalenge and retaine it, euen as our owne from other men, which are in deed no right owners thereof. So that it shall be lawfull, not onely to credit that which is contained in the sacred Bible (which is the very perfect & the true word of God, and touchstone whereby all truth is tried) but also all other good doctrine & sayinges agreeing to the same, whether it bee of Christians, Gentiles, or of Philosophers (as they are here called) or of what nation or name soeuer they bee of, vnder the Sunne. And to conclude (louing reader) I most humbly beseech our almighty God that he of his deare & tender mercie, will vouchsafe abundantly to bestowe vpon vs (his chosen children) the gifts of his grace, that like as we haue professed his rule, & haue put vpon vs the badge and outward signe of Christiantie, and haue made (as we vse to say at the font stone) a great and solemne vow, vnfainedly to follow, as holy and liuely members, his blessed word & most holy commaundements, & vtterly to renounce the cursed enemies of his immaculate & vndefiled Church (namely the diuel, the world, and the flesh) And also being of our selues but earthly, slothfull, and sluggish, & altogether vnapt to the exercise of any goodnes, so to inspire vs with the grace of his holy spirit, and to kindle in vs such a zeale and feruent

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towardenesse to the remembring & fulfilling of this our holy profession & chargeable bowe, and to vnderstand & deepely consider of the sacrament, what diuersity there is between the flesh and the spirite: what mortification of fleshly lustes, burning of sinne, & what rising againe into newnesse of life it spiritually representeth. And so like new borne children & perfect Christians, in our conuersation to shew our selues, that generally & before all those, whom we call Gentiles or Heathen, (whose goodly sayinges and good counseils hereafter follow) our liues and Christian conuersation may so cleerely shine vnto them, that the rayes & bright shining beames of our godly examples kindled in vs, and comming from the euerlasting light of all worldes, euen Jesus Christ our head (who mightily powreth the light of his grace, into his most holy & vndefiled body) and so floweth into the members, and with power vttereth strength according to the measure & quantity of faith, may so comfortably appeare vnto them and among them, that so many as are called, and be lambs of his smal flocke (dispersed here and there throughout the whole world, & chosen to saluation before the foundation of the world, & are only hid to himselfe) may be I say, by our vnspotted liues & dayly prayer, the sooner trayned in, vnto the feeling of Gods vnspeakeable mercie, in the bloud and death of Jesus Christ his sonne and our sauiour. And that they may euen from their very hearts confesse, (they with vs and wee with them) the true Catholike faith: and so to trade our selues the one with the other in holines and righteousnes all the dayes of our liues, to the glory of God the father. Amen.

Of the beginning of Philosophie.

The first Chapter.

Some perhaps seeing we entende to speake of a kinde of Philosophie, will moue this question more curious than necessary: where, and how Philosophie began and who were the inuenters thereof, and in what nation. Of which, sith there is so great diuersitie among writers, some attributing it to one, and some to another, as the Thracians to Orpheus, the Hetrians to Linus, the Lybians to Atlas, the Phenicians to Oechus, the Persians to their Magos, the Assirians, to their Chaldes, the Indians to their Gimnosophistes, of which Buddas was chiefe, and the Italians to Pythagoras, the French mē to their Druides, bringing ech one of them probable reasons to confirme herein their opinions. It shall be harde for a man of our time (in which many writinges are lost, or at least hid) fully therein to sanctifie their question. Nevertheless for so much as God himselfe (as witnesseth our most holy Scriptures) is the Author and beginning of wisedome, yea wisedome it selfe, which is called of the Philosophers Sophia, therefore I suppose that God, which alwayes loued most the Hebrewes, taught it them first: if ye all be to whom, I thinke (as also testifieth

Iosephus)

Iosephus to his seruants, Noe and Abraham who being in Assyria, taught it both to the Chaldees and to the Egyptians. The sonnes of Seth were also studious in Astronomie, which is a part of Philosophie, as appeared by ỹ pillers, wherein after Noes floud (which they by theyr graundfather Adam had knowledge of) their science was found by them engraued, and after the floude, was by Noe & his Children taught to other nations, of which I graunt that hee which euery countrie calleth the first finder, hath beene in the same countrie better than the rest: as among the Egyptians, Mercurius Trimegistus, or Hermes, whose workes both diuine and philosophicall, exceede far all other that thereof haue intreated. Neuertheleslle, the Grecians (which haue beene alwayes desirous of glorie) challenge to themselues the inuention thereof, and haue therein taken great paines, naming it first Sophia, and such as therein were skilled, Sophistes or wisards, which so continued vntill Pythagoras time, which being much wiser than many other before, considering that there was no wisedome but of God, and that God himselfe was alone wise, called himselfe a Philosopher, that is a louer of wisedome: & his science Philosophie. There was besides these Sophistes another kinde called Sapientes or sages, as was Thales, Solon, Periander, Cleobulus, Chilon, Bias, and Pittachus: and thus there were in all three sects, that is to say, wisards which were called Sophistes, and Sages which were called Sapientes, and louers of wisedome, which were called Philosophers: all whose science was Philosophie, as we may call it, naturall wisedome

dome: Of which the kinde called Ionica, began in Anaximander, & ended in Theophrastus. And the other kinde called Italica, began in Pythagoras, and ended in the Epicure.

Of the three partes of Philosophie. Chap. 2.

Philosophy is sorted into three parts, Phisicke, Ethike, and Dialectike. The office of Phisicke is, to discerne and iudge of the worlde, and of such things as are therein: It is the part of Ethike to treat of life, & manners: and it is the dutie of Dialectike, that is Logike to make reasons to prooue & improue both Phisicke and also Ethike, which is morall Philosophie.

Now as for Phisicke, although it altogether be not frō our purpose, for why, it conserueth the body in health, without which morall wisedom auayleth little: yet bicause it is more than wee may accomplishe, shall bee omitted, and such as therein haue delight, (which all ought to haue, that loue their bodily health) may read Galene, Hypocrates, Aristotle, and other such, which thereof intreate plentifully, absolutely, and perfectly.

Logike also, because our matter is so plaine that experience dayly prooueth it, shall not greatly neede for our purpose, which desire rather to bee plaine and well vndestanded, than eyther with Logike or Rethorike, to dispute and garnishe our matter. But Morall Philosophie, which is the knowledge of precepts of all honest maners, which reason

acknowledgeth to belong and appertaine to mans nature (as the thinges which wee differ from other beastes) and also is necessarie for the comely gouernance of mans life shall heere bee spoken of: not reasoned to the tryall but simply and rudely declared: yet so that such as therein delight, although not fully satisfied, shall not bee vtterly deceiued of their purpose.

Of the beginning of Moral Philosophie. Chap. 3.

NEcessitie as I iudge (and that not without cause) was the first finder out of Moral Philosophie: and experience which is a trustie teacher, was the first maister thereof, and taught such as gaue diligence to marke & consider thinges to teach and instructe other therein. And because Socrates in a manner despising the other two kindes of Philosophie, added this as the thirde, and taught it more than any of the rest, therefore (because men must be the beginners of mens matters) I assent with Laertius, to call him the first beginner thereof.

For although euen among the Atheniens, the Sages, as Thales and Solon both spake and wrote of like matter before him, yet because he so earnestly embraced it, and equally placed it with the other twayne, hee deserueth wel the glory of the first beginner thereof, & although he wrote it not in bookes (for which as him thought he had a lawfull excuse, or rather a good cause) yet his disciple Plato hath written such things of his teaching as fewe so fully wrote of before: which was as it is euident

ment, many yeares before Jesus the sonne of Syrach, whose worke we (for the puritie of the doctrine therein contayned) reuerence and honour. Which as hee himselfe calleth it, is a booke of morall wisedome, though full of diuinitie, as are also many of Platoes workes, as witnesseth Saint Augustine. And therefore because Socrates was before Jesus Syrach, I referre the inuention, I should lay the beginning therof vnto him. As for Salomons workes are more diuine than morall, & therefore I rather worship in him the diuinitie than ascribe the beginning of Morall philosophie: teaching all men, and exhorting them, both to learne and to followe those so diuine and holy counsailes, vttered by him in his booke of Prouerbs.

Of the kinds of teaching of Morall Philosophie. Chap. 4.

ALl that haue written of Morall Philosophie haue for the most part taught it, either by precepts, counsailes and lawes, or else by prouerbs, and semblables. For which cause it may be well diuided into three kindes: of which the first is by counsels, lawes, and precepts, of which Licurgus, Solon, Isocrates, Cato, and other more, haue written much, counselling & admonishing men to vertue by Precepts, and by their lawes fraying them from vice.

The seconde kinde of teaching, is by prouerbes and Adages: which kinde, of Philosophers most commonly is vsed, in which they shewe the contraryes of things preferring alwayes the best: declaring thereby both the profites of vertue, and the inconueniences of

vices, that wee considering both, may imbrace the good and eschue the euill.

The third kinde is by parables, examples and semblables. Wherein by easie and familiar truthes, hard things, and more out of vse are declared, that by the one, the other may be better perceiued and borne in minde. Which way our sauiour Christ himselfe, when hee taught ỹ grosse Iewes any diuine thing, most commonly her bird parables, semblables, and examples, (though differing in somewhat) drawe all to one ende, and are therefore of one kinde. The which kinde Esope most of all vsed alluding & bringing vnreasonable things to teach & instruct men in graue and weighty matters.

The Liues and Answeres.

And first of Aristotle. Chap. 5.

ARistotle the sonne of Nichomache a Stragerit, was welbeloued of Aminras of Macedon, both for his learning and also his wisedome. He was Platoes disciple, and passed farre all the rest of his followes: hee had a small boyce, small legges, and small eyes: he woulde goe richly apparelled with ringes and chaynes, minionly rounded and shauen. Hee had a sonne called Nichomach, by a Leman. Hee was so well learned, that Philippe king of Macedome, sent for him to teach his sonne Alexander, who because he reproued him so much, caused him to die. But Appollodorus saeth, that he came to Athens againe, and kept the schooles there, and

died

[illegible] when he was lxiii. yeare olde. He was an excellent good phiſition, and wrote thereof many goodly woꝛkes. He vſed to waſh himſelfe in a [illegible]ſon of hot oyle, & to carrie a bladder full of [illegible]oyle to his ſtomache. He vſed alſo when he [illegible], to holde a ball of braſſe in his hand, with a [illegible]n vnder his bed ſide, that when it fell, it might wake him. Beeing aſked what aduantage a man might get by lying, he anſwe=red, to bee vnbeleeued when hee telleth truth. Many times, when hee inueied againſt the Ægyptians, hee would ſay, that they had founde out both fruites and lawes, but knew how to vſe neither of them. Hee would ſay that the rootes of liberall ſciences were bitter, but the fruites theꝛis ſweete. It was tolde him that one rayled on him, to which hee anſwered, when I am away let him beate mee too. Be=ing aſked how much the learned differed from the ignoꝛaunt, hee anſwered, As much as the liue differ from the dead. Hee would ſay, that learning in pꝛoſperitie was a garniſhing, and in aduerſitie a refuge. To one that boa=ſted that hee was a citizen of a noble citie, hee ſaide, Boaſt not of that, but ſee that thou bee worthie to bee of ſuch a noble citie. Being aſ=ked what was friendſhip, he ſaide, One ſoule dwelling in many bodies. Being aſked what he gote by philoſophie, he ſaide, I can doe that vnbidden, which ſome can ſcarce doe compel=led by the lawe. Being rayled on to his face, and not regarding, and the rayler aſking him whether hee had touched him oꝛ no, hee ſayde, Good Lorde, I mynded thee not yet. Being reproued, becauſe hee gaue wages to one that was ſcarce of honeſt and good behauiour, hee ſayde, I grieue it to the man,

and not to his manners. Thus and such like hee spake and wrot many goodly bookes, of which wee haue (though not the one halfe) yet so much as in our age is thought sufficient for one man to haue knowne and written, out of which, his most pithie Prouerbes, for our purpose, shall be added in place most conuenient.

Of Anacharsis, Cap. 6.

ANacharsis the Scythian, was the sonne of Gnurus, brother to Caduidus, king of Scythia. But his mother was a Grecian, by reason whereof, hee was learned in both languages, and wrote much both of the Scythyans and Grecians lawes, and also of warres and martiall affayres. Socrates sayeth, that hee was at Athens in the xlvii. Olympiad, vnder the Prince Eucrates. And Hirmippus sayth, ẏ he went to Solons house & when hee was at his gate, desired one of the house, to tell Solon, that Anacharsis was without, who desired greatly (if hee might) to be his guest, and to haue his acquaintance, When the seruaunt had tolde Solon his message, he sent him worde againe, that he made guestes of his owne Countrey folkes: which when Anacharsis hearde, hee went in boldly, and sayde: Now am I in my Countrey And when Solon saw his wit and wisedome, hee admitted him not only for a guest, but also for a principall friend. Hee had this one goodly saiyng, worthie to be noted: The vine bringeth foorth three grapes, The first of pleasure, the second of dronkennesse, and the thirde of sorrow. Being asked what should cause a man most to bee sober: hee sayde, to behold, see and

remem=

remember the filthy beastlinesse of dronkards. Being on a time in a ship, after that he knew it was but four inches thicke, hee sayde that they were nigh death that sayled. Being asked what ship was most sure: that (quoth he) that commeth safe to the hauen. When hee was demaunded whether there were moe dead than aliue, hee asked in which side hee should count mariners. Being vpbrayded of a man of Athens, because hee was a Scythian: indeede (quoth hee) my Countrey is a reproche to mee, but thou art a reproche to thy Countrey. To one that asked him if a wise man might marrie a wife, hee sayde: what thinkest thou that I am? And when the other affyrmed that hee was a wise man: well (quoth hee) I haue married a wife. When hee was reprooued of fearefulnesse, he sayd that his fearefulnesse caused him to abstaine from sinne. To a woman that sayd hee was foule and ill fauoured, hee sayd: thou art so foule and filthie a mirour, that my beautie cannot bee seene in thee. When it was asked him why wise men would aske counsell, he answered for feare of mingling their willes with theyr wittes.

To a Paynter that was become a Phisition he sayde: The faultes that thou madest before in thy workes might soone be espied: but them that thou makest now, are hidden vnder the earth: For deade mens diseases are buried with them. Being asked what was both good and euil to man, he aunswered, the tongue. He would say, that the market was a place appointed for men to deceiue in, and to applie themselues to auarice. To a young man that was his guest, which slaundred him, he sayde:

well yong man, if while thou art young, thou canst not suffer wine, when thou art olde, thou must be content with water. He was the first (as some thinke) that inuented the anker. He was long time with Solon, & thence returned into his owne countrey, and there intending to chaunge their lawes, and to haue established the Grecians lawes, was slayne of his brother with a shaft, as hee rode on hunting, and when he felt his deathes wound, he sayd: I haue bin preserued in Grecia by wisedom & learning: but at home, & in my countrey, I perish through enuie. Some write that he was slaine, while he was sacrificing after the maner of the Grecians. The rest of his sayings shall bee spoken of in theyr places.

Of Antisthenes. Cap. 7.

ANtisthenes, the sonne of Antithenes, was borne at Athens, and was disciple to Gorgias the Orator, of whome hee learned to pleade: and from him hee went to Socrates, of whom he learned wisedome and moral philosophie. To a yong man that would be his scholler, which asked what hee neded to his learning, he answered, a new booke and a new wit: when it was told him that Plato spake euill of him, he sayd, it is singly to be euill spoken of when a man doth well. Hee would say, that it were better for a man in his necessitie to fall among Rauens, than among flatterers, for Rauens will eate none but dead folkes, but flatterers will eate men being aliue. He would say, that cities must needes decay, where good men were not knowen from the bad. Being praised of euill men, hee sayd, I feare me: that I haue done some euill.

He would saye it was a great ouersight sithen they purged their Atheate from Darnell, and their warres of cowardly souldiers, that they purged not their common weale from enuious people. Being asked of a man what was best to learne, he said, to vnlearne the euil that thou hast learned. Hee alwayes tooke Plato for proude, disdaynous, and high minded: Insomuch that when hee mette him at a tryumph, whereas there were many goodly and courageous neyghing horses, hee sayde: O Plato, thou wouldest haue made a goodly horse. Hee wrote many goodly bookes, and spake many proper and pythie sentences, which shall be spoken of heereafter. Hee dyed of a disease when hee was very olde. It is sayde, that when hee was sicke, Diogenes came to visite him, hauing a blade by his side: and when he sayde, who shall ridde mee from my disease? Diogenes shewing him his sworde, sayde, this same shall. To which Antisthenes sayde, I speake of my griefe, and not of my life. There were more of this name; but hee lyeth buried at Athens.

Of Anaxagoras, Chap. 8.

ANaxagoras was an exceeding well learned man, and came of a good stocke: his fathers name was Eubulus. Hee was very wittie in Philosophie, and wrote much thereof. Hee was of a noble courage, and verie liberall. For why? hee gaue away all his patrimonie. And when his friendes reprooued him therefore, and sayde, that hee tooke no care for his goodes: what need I (quoth he) sith ye take care therefore? At last he went from them,

and

and gaue all his minde altogether to the study of Philosophie, regarding neither the common weale, nor yet his owne profit: insomuch, that when one asked him if hee regarded not his Countrie? he answered; yes; the chiefest thing I care for, is my Countrie: pointing with his finger toward the heauen. He was in Xerxes time, & began to treate of philosophie at Athens (as saith Valerius) when he was but xx. yeares olde, & tarried there xxx. yeares. Hee said that the Sunne was made of burning yron, & that there were mountaines & vallies in the Moone. Some saide that he tolde before of a stone that fell from heauen into the floude Egos. Some asked him, if the mountaines Lampsacen should euer be part of the sea: yes (quoth he) if that time faile not. Being asked for what intent he was borne, he said, to behold the heauen, the Sunne and Moone. For a man that was very pensiue & heauie because he should dye in a straunge countrie, he saide, Be of good cheer my friend, for the way that goeth downe to hell, is euery where. Plinius writeth, that in prince Timilus time, there fell a stone frō heauen, & that Anaxagoras therethrough helde opinion, that heauen was made of stones, & that but for the greate compasse of the building, it would lightly fall: Socion writeth, that he was accused for this and such like matters, and lost much of his goods therfore, and was banished. But other write that Thucidides accused him of treason, and being absent, was therefore condemned: at which time also his children died. And when it was told him how hee was condemned, and his children dead: as touching his condemnation, hee said: Nature hath giuen like sentence both of my condemnation and mis-

And

and as touching my children (he said) I know that I begot mortall creatures. Neuertheles afterward he was saued by Pericles, and deliuered from Athens vnto Lampsacum: and hauing fiue yeeres vsed, died there. Being asked of the Citie, if hee would haue any thing done for him: hee willed that the same month in which he died, the children of the towne should freely play, and that they should keepe that holiday for euer, which graunted, they buried him honourably, and set vpon a goodly Epitaph vpon his tombe. His goodly sayings shall be spoken of in their places.

Of Archelaus. Chapter. 3.

ARchelaus the son of Apollodorus (as saith Apollodorus) was a good philosopher, and very studious in Platoes workes. He was first an hearer of Antiochus, a Mathematike, & afterward of Theophrastus. He was a very witty fellow, & of a prompt spirit, and graue in communication, & much exercised in writing. He gaue his minde to poetrie, he delighted so much in Homer, that euery night before he slept he would reade somewhat in him. He learned Geometrie of Hipponicus, & was therein so duke yet so well learned in the craft, that he would say, that Geometrie fell into his mouth as hee gaped. Hearing men singing Musicke that hee had made, ill fauouredly, he pricked them on the sides, saying: yee breake mine, and I will breake yours. Being called to a sicke man, perceiuing, that hee was sicke for thought and lacke of riches, hee conueyed vnder his pillowe a sacke full of money, which hee finding, was so ioyous, that hee recouered

straight

straight wayes. When he was bid to solute a riddle at a banquet, he sayde the chiefest poynt of wisedome was, to knowe to what purpose each time was meetest. To him that asked him why many scholliers of euery sect became Epicures but none of the Epicures became of other sects, he saide: because that cocks were made of men, but neuer men of cocks, as some saye, capons bee made of cocks but neuer cocks of capons. Being reproued because he chalenged not a yong man, whom he had right to, hee excused him properly, saying: It is not possible to draw soft cheese with an hooke. Being asked what man was moste in trouble, thought & care, he said: he that desireth most to be at quiet & rest. Being asked whether it were better to marrie a faire woman or a foule, hee answered, if thou marry a foule one, thou shalt haue griefe with her, but & if thou take a faire one, she shall make thee cuckold. He called olde age the hauen of all tribulations. Hee saide it was a great euill, not to be able to suffer euill. To an enuious man which was very sorrowful, he said: I know not wel whether euil haue chanced to thee, or good to another: signifying thereby that enuious men are as sorrowful for others prosperitie, as for their owne aduersitie. As hee sayled among theeues, by chaunce they met with ships of true folke, which the theeues espying said: we may chaunce to die if wee be knowne, and so may I (quoth he) if wee be not knowne. These and such like answeres hee gaue, & died at Athens, when he was 80. yeere olde, beeing ouercome with much wine. And was reputed more among the Athenians, than any other of the Philosophers. His pithie prouerbs shall be spoken of hereafter.

Of

Of Aristippus. Chap. 10.

ARistippus (as saith Aeschines) came to Athens to heare Socrates, whose excellent wisedome was spoken of euery where. But when Socrates was dead, hee flattered Dionysius, and became a Courtier. He was a wittie witted fellow, & couldc frame himselfe meete to all times & places, insomuch that Diogenes called him the Kings hound. When he on a time had espied Diogenes gathering of pearbes, & making pottage, hee saide: if thou Diogenes couldst flatter Dionyse, thou shouldst not need to make woorts. To whom Diogenes said, if thou also couldst be content to eate and gather woorts, thou shouldest not neede to flatter Dionyse. When one made his boast that he had learned much, he saide, ỹ learning consisted not in the greatnes, but in the goodnes. To one that made great braggs of his swimming, hee said: arte not thou ashamed to boast of this which euery dolphin can do. Being reproued because hee hired a Rethorician to plead his cause, hee saide when I make a banquet I vse to hire a cooke. When his seruaunt which iourneyed with him, was tired with the waight of the money which he carried, he said, that which is too heaue cast out, & that which thou canst carrie. Bion saith that as he sailed, perceiuing that hee was in a pirates ship, hee tooke his money & counted it, and then (as against his will) let it fall out of his hande into the sea, & mourned for it outwardly, but sayde inwardly to himselfe. It is better that this be lost of mee, than I be lost for this. Dionysius commaunded, that all his seruaunts should daunce in Purple roabes, which Plato would

woulde not doe, saying: I will not put on a womans garment. But Aristippus did, and when he began to daunce, he saide, in dronken feates the sober offende not. It chaunced that hee sued to Dionysius for a friende of his, and being denyed, fell downe before his feete, and when he was reproued therefore, he saide, I am not in the fault, but Dionysius, which hath eares in his feete. This and many like answeres he gaue, which who so listeth to reade, may looke in the Apothegmes of Erasmus, where he shall finde inough: which because it appertaineth not greatly to our purpose, wee will omit, & intreate of his good preceptes and prouerbes, in the places thereto appointed.

Of Agesilaus. Chapter II.

AGesilaus (surnamed the greate) was the sixt king of the Lacedemonians. He was a notable Prince of excellent vertue, euen from his childhood as in truth, iustice, temperance, noble courage, liberalitie, and continencie. Wherefore he was so much honoured, and prospered so well, that he subdued to the Lacedemonians innumerable Cities and Countries in Asia and Greece, of whose wisedome and prowes, remaine yet many remembrances. And returning on a certaine time from Egypt by a sodaine tempest, being driuen vpon the coast of Lybia, died when hee was foure score and foure yeeres of age.

Of Alexander Seuerus. Chap. II.

ALexander Seuerus, sometime Emperor of Rome, was a Syrian, borne in ye city of Ar-

ceas

rene, his fathers name was Varius, who was lineally deſcended from the noble houſe of Metellus a Romane, called Metellus the vertuous. His mothers name was Mammea, he reigned thirteene yeares. Hee was vertuous, wiſe, gentle, liberal, ſincere, and to no man hurtful. Hee was of viſage faire, and well proportioned in body, large and goodly of perſonage, & therewith was ſtrong and durable to ſuſtaine paines, as he that knewe his owne ſtrength. And in the preſeruing thereof was not founde negligent. Thereto he was amiable and towardes euerie man gentle & eaſie to bee ſpoken to. By the diligence of his good parents, hee was euer from his infancie brought vp in the ſtudie of good letters, and all manner honeſt learning, as wel martial as ciuil, he reuerenced learned men greatly. And did nothing in the common weale, without the aſſiſtance of wiſe & learned counſailors. He was at the laſt wickedly ſlaine & his mother Mammea, by one Maximinus, whom he of a Muletier had aduaunced to high dignities.

Of Alexander the great, Cap. 13.

ALexander (ſurnamed the great) was the ſonne of Philip king of Macedonie. In his youth, he was inſtructed by Ariſtotle in learning. Hee was fortunate in all his deedes. He was of a valiant & ſtout courage. For being but twentie yeares of age, he vndertooke the enterpriſe to conquere all the whole world with a certaine armie of men prepared of his father Philip, which was of xxxij. M. footemen, and iiij. M. v. C. horſemen, hauing no Captaine vnder the age of three ſcore yeares.

And so enterprised with most valiant courage and did set vpon the whole worlde, and had alway the victory of his enemies. Hee reigned xij. yeares. And returning homewarde from the wars (in the midst of his glory) at the City of Babylon he ended his life.

Of Ambrose. Chap. 14.

AMbrose was a Romaine borne, of a right auncient and noble house. And was sometime Consull of Roome. Hee was a man of great fame, and of such holinesse, such gentlenesse, and of such excellent wisedome, that not onely in his life time, but also after his death hee was had in greate honour throughout all the worlde.

Of Augustus Cæsar. Chap. 15.

AVgustus was the seconde Emperour of Roome: who as soone as he hearde of the death of his vncle Iulius, hee hasted from Appollonia to Rome to possesse his inheritaunce, and to reuenge the death of Cæsar. He reigned fyre and fiftie yeares. & ended his life at Nola, and was buried at Roome, in the field of Martius: whose death the Senate (for his vertue, wisedome, and worthynesse,) did so lament, that they saide that they woulde eyther he had not beene borne, or else being borne, that hee had not dyed.

Of Byas Priennius. Chap. 16.

BYas Priennius (as saith Diogenes) was borne in Priena. His fathers name was Teutamius, Satirus appointeth him the first of the seuen

ven Sages. And many gesse that he was ve-
ry rich. Phanodicus writeth that he redeemed
many wenches of Messena, which were cap-
tiues, & brought them vp as his owne daugh-
ters, & afterwards giuing them dowries, sent
them home againe to their country vnto their
friends. Not long after, certaine fishers found
a golden treslie or tryuet, on which was writ-
ten Sapienti, that is to say: Giue this to a wise
man. Which when the forenamed wenches
fathers heard of, they saide: Byas was a wise
man, & sent it him: but when he saw it, he said
Apollo was a wise man, & hee had sent it him.
They finde that whē his countrey Priena was
besieged of Aliattes he fed two Mules for the
space, in so much that they were exceeding fat,
and droue them forth into his enimies tentes,
which when Aliattes saw, hee was amazed,
thinking by the fatnesse of them, that they had
great plenty of al things. And therefore min-
ding to araise the siege, he sent a messenger into
the Citie to serch the truth. And when Byas
perceiued the kings intent, hee made many
great heapes of sande to bee couered with
wheate, & shewed thē to the messenger: which
when the king knewe, thinking that they had
great plentie of victaile, made peace with thē,
and sent cōmaundement to Byas to come vnto
him, to which Byas answered: I commanded
the king to eate Onions and to weepe.

Hee wrote about two thousande verses.
Seeing asked what was difficill? hee sayde
to take in good worth aduersitie after prospe-
ritie. On a time hee sayled among wicked
men, and when the Ship was sore shaken
with great tempest, and those wicked men cal-
led vpon GOD, peace (quoth he) least he see

your saying from hence. To a wicked man that asked him what was goodnesse, hee gaue no answere. And when hee asked why he answered him not, hee saide, because thou enquirest of that which pertayneth not to thee. He would say that hee had rather be iudge among his enimies, than among his friendes: for of his enimies hee shoulde make one his friend, but among his friendes he should make one his foe. Beeing asked in what deed a man reioyced most, he answered when hee gaineth. Hee was a good Oratour, and when hee was very olde, as hee pleaded a cause for one of his friendes, after he had done his Oration, being wearie and faint with speaking, hee rested his head in his Nephewes lappe, which was his Daughters sonne, and when his aduersaryes began a fresh and had finished, and the Iudges had giuen their sentence on his side, whose parte Bias tooke, as soone as the iudgement was ended, hee was found dead in his Nephewes bosome, which buried him worthely. And the Citizens of Priena dedicated a Chappel to him which is called Tewtonimm. He would say allway the greater part are euil. The rest of his sayings shall be spoken of in their places.

Of Chilo the Lacedemonian, Chap. 17.

CHilo the sonne of Damagetus, was borne in Lacedemonia. Hee wrote manie verses, and helde an opinion, that man by reason might comprehende the foreknowledge of thinges to come, by the might and power of his manhoode. There were in his time (as sayth Socrates, and Pamphilia) diuers

[illegible]rs Offices, of which one was most no=
[illegible], and the Officers called Ephori, which
[illegible]re kinges fellowes. Wherefore his bro=
[illegible] beeing angrie because hee woulde not
[illegible] that office, sith he himselfe had beene in
[illegible]efore; O brother (quoth hee) I can suffer
[illegible]ng, and so canst not thou. This man as
[illegible]odotus writeth in his first booke of his
[illegible]ries, seeing on a time Hipocrates sacri=
[illegible], and vessels in Olympo to burue with=
[illegible] helpe of fire, counselled him either to liue
[illegible], or if hee were married, to put away
his wife, and slay his children. Some saye
that when Esope (which was in his time) as=
ked him what Jupiter did, he answered: hee
meekneth the mightie, and exalteth the low=
ly. Seeing demanded wherein the learned dif=
fered from the ignorant, he answered, in their
[illegible] hope. To him that asked what was hard,
he said: to keepe close secret counsel, to keepe a
[illegible] from idlenes, & to suffer wrong. He liued
[illegible]el, that when he was olde, he said that he
[illegible]er in his life to his knowledge had done a-
[illegible]ill, saue that on a time when hee should
[illegible] beene Judge among his friends & would
do nothing contrarie to the lawe, hee perswa=
ded one to appeale from him to some other
Judge, that thereby hee might both keepe the
lawe, & also his friend. The Greeks reioyced
in him much, because he prophesied of Githera,
an Iland of Laconia. For when hee had well
[illegible]sed both of the nature & situation thereof:
[illegible]uld to God (quoth hee) that either this I=
[illegible] had neuer beene, or else that it had beene
[illegible]wned as soone as it was seene: A worthie
[illegible]rophetly saying For Demaratus flying frō
[illegible]demonia, counselled Xerxes to keepe a Na-

Mathew Mace

uie of ships in that Iland. And surely if hee perswaded him thereto, hee shoulde haue gotte greate riches by Grecia. And afterward Niceas) after hee had warred at Peloponesus) ouercame the place, and made it a refuge for the men of Athens, & afflicted sore the Lacedemonians. He was briefe in communication, in so much that briefe speaking was of his name called Chilonia. Hee was about the li. Olympiade. In which time Æsopus the Oratour was in his flower, which was in the yeare from the worlds creation 4624. he dyed at Pisa, sayth Hirmippus, while he killed his sonne that was crowned in Olympia, beeing ouercome both with ioye, and also with age. The rest of his sayings shall bee spoken of in their places.

Of Cicero, Chap. 18.

MArcus Tullius Cicero, was sometime Consull of Roome: whose diuine eloquence, abundant learning, sharpnesse of wit, dexteritie in arts, and most ardent loue towarde the common weale of his Countrie, can not bee sufficiently expressed by no mortall mans tongue or penne, His auncestoures were named Ciceriones, because that Tullus Appius, a noble King of Volsis, and one of the progenie, had on his nose a marke like a Chiche, which is a kinde of pulse called Cicer

Of Crates Thebanus, Chap. 19.

THe Thebane Crates, Abscondus sonne, was one of Diogenes excellent Scholliers. For

as

As Antisthenes saith, when he saw Sporcula-
rius in a certaine Tragedie holding a carry-
ng basket, hee fell straight to the secte of the
Cynikes, and became Diogenes Scholler, and
being a noble man, hee solde away his inheri-
tance, and the money which he made thereof
(which was aboue two hundred of Talents
of our money) he deuided among the Citizens.
And continued so constantly in his philoso-
phie, that Philemon sayth thus of him in a
Comedie.

Estate crassum vestiebat pallium,
Et hieme pannum vt temperans esset,
Which may be said in English thus.
In Somer time he ware his garment thicke,
And thinne in Winter that he might be sober.

Diocles sayeth that Diogenes perswaded
him to forsake all his goods, & to cast his mo-
ney into the Sea. And when diuers of his
kindred came to him, indeuouring to disswade
and withdrawe him from his purpose, he beat
them away with his staffe, & would not be per-
swaded. Demetrius Magnesius saith that he
deliuered a stocke of money to a friende of his,
vpon this condition, that if it shoulde happen
his children to be fooles, hee shoulde deliuer it
vnto them, but if they became learned and
Philosophers, then to distribute it to the com-
mon people, because (as he said) Philosophers
needed nothing. He despised so much all vain-
nesse of apparel, that (as Zeno saith) he sowed
a sheeps skinne vpon his clooke, to make it the
more vncomely. So little he regarded dainty
fare, ỳ when Demetrius Phalerius sent him
bread & wine, he chid & him, saying: would god
the fountains would also yeld bread: whereby it
appeareth ỳ he drank water. He bridled so much

his other affections, specially anger, that whē Nichodrome a minstrel had stroke him on the face, he ware a paper on his forehead ouer the wounde, wherein he wrote, this did Nichodrome. He would for the nonce raile and scold wuth harlots, to enure himselfe to suffer al reproches. He was so euill fauoured and filthy withal, that whensoeuer he exercised himselfe he was scorned at: wherefore holding vp his handes, hee vsed to say to himselfe. Hope well Crates, for thy eyes sake the rest of thy body, for thou shalt by and by see these scorners taken with some disease, & shalt heare them saye that thou art happy, blaming themselues for their owne folly. When king Alexander asked him whether hee would haue him to reforce & reedifie Thebes his natiue country: what needeth that (qd he) for peraduenture another Alexander shal plucke it downe againe. As for my country, quoth he, which is pouerty & despising of glory, neede no reparation, but is so wel & strongly built, that fortune can haue no power against it. For I am a Citizen of the spite that men beare to Diogenes, which needeth feare no treason. This Citie hee describeth properly in these verses.

Translated out of Greeke.

Est quædam medio constructa vrbs Mantica fastu
Pulchra quidē est, pinguis, circūflua, rebus egena
Quam nullus parasitus adit, stolidusue penetrat,
Deditus aut quisquam damnosis ganeo scortis:
Allia sed panes, ficus, protertq; lupinos,
Non pro gloriola capiunt, aut sordibus arma.

Which verses may be thus Englished.

There is a certaine Citie faire
Staffewaleton by name,

Which

Which standes built in the very mids
Of pride, most high of fame,
Goodly it is, fertile and fat,
And flowing round about.
Of most daintie thinges it is
Bare and poore no doubt.
To it there comes no parasite,
Nor such fond glosing wight,
Nor such as harmful harlots hauntes,
And liues in lewd delight.
Garlike it hath and houshold breade,
And such plaine simple cheere,
With wholsome fruites and such like thinges,
That are not bought too deere.
The folke therein liue all in peace,
To warre they list not fare:
For glory vaine, nor yet for mucke,
That breeds naught els but care.

He was maruelous hote and sharpe in reprouing of vices, and thereby got him this name, Durexanites, as wee might say, Maister Controller. For he would goe into euery mans house and plainely disproue what euer he misliked. He prescribed this dietarie of daily wages following, to shew how prepostrously all thinges were regarded. Giue thy Cooke ten pound, thy Phisition a grote, thy Barberer fiue talents, thy counsailour smoke, thy harlot one talent, thy Philosopher a dandiprat. To one that asked him, what remedie were to quench loue, hee made this answere: Hunger swageth loue and so also doth time, but if thou be not able to vse any of these take a halter. He would say, Men ought to studie Philosophie so long, till they perceiued Captaines of armies to be asse drawers. Hee liued

so long, that he was crooked for very age, and then seeing himselfe draw neare his ende, hee looked on himselfe and said thus.

Vadis nunc optime curue,
Vadis ad Orci ædes, longa gibbose senecta.

That is.

Now goest thou hence good crooked wight,
to dwell with Plute for aye:
With bunched backe y crookt for age,
groueling thou goest thy way.

Of Diogenes. Chap. 20.

DIogenes, as saith Diocles, was borne in a towne called Cinope, his father beeing called Icecius Menlar, who being imprisoned for counterfetting their coyne: Diogenes which was of counsell with him fled, and came to Athens, where he met with Antistenes, who vnwilling to receiue him (for why he neuer could teach any) hee ouercame with his perseueraunce. And when his maister on a time tooke vp a staffe to beat him, he put vnder his head, saying: strike, for thy staffe is not able to driue mee away, so long as thou canst teach me ought. He liued simply, as one that was out of his countrey, and comforted himselfe much, with beholding the little mouse, which neither desired the chamber, nor feared the derke, nor was desirous more of one meate than of another: whose nature (as nigh as he could) he followed. He ware a double cloake, and made him a bag, wherein he wrapped him when he slept, and put therein his meate, and vsed one place for all purposes, both to eate, to sleepe, and to talke in. When he was diseased hee went with a staffe, which afterwarde hee

carried

ried with him alwayes: not onely in the
ie, but also in all other places. Hee wrote
ne to make him a Cell, which because hee
ied long for, hee tooke a barrell or a tunne,
made that his house. When hee had any
ue matter he would cal the people to heare
, which when they regarded not, he would
pleasauntly, to which when many reso=
, hee woulde say: to heare foolishnesse yee
me a pace, but to heare any waighty mat=
ye scarce put forth your foote. He wondred
Grammarians, which coulde shewe of o=
folkes lewdnesse, and neglected their
. He reproued Musitions, because they
take great care that their instruments should
agree, and their owne manners agreed not.
rebuked the Mathematickes, which be=
the Sunne, the Moone, & the Starres, &
glected the businesse that laye before their
t. Hee taunted the Oratours because they
died to speake that was iust, & followed not
at same in their liuing: he dispraised the peo=
e, which while they sacrificed & gaue thanks
their health, would make bankets, which
as against their health. Hee wondred that
uants could stand & see men eate, & snatched
t away their meate. Being mocked because
anoynted his feete with odours, & not his
d, he said: the sauour goeth from the heade
to the eye, but from the feete vp to the nose.
Being asked what time a man shoud dine, he
saide: A rich man when hee will, and a poore
man when hee maye. When one had giuen
him a blowe vppon the eare, hee sayde: I
wiste well I had lefte some what vncoue=
red. To young laddes that stoode aboute
him, saying: Wee will beware that thou

bite

bite vs not, he saide, tush, feare not, for a dogge eateth not Beetes. On a fooles house that had written, no euil shal enter heere, he wrote, where then shal the master of the house enter? When Alexander stood betweene him and the Sunne, and badde him alse what he would of him, he said: I pray thee let the Sunne shine vpon me. When he sawe a writing set vpon a riotous mans house, signifying that the house was to be solde, he said to the house, I thought so much, thou wouldest surfette so long, till at last thou wouldst spue out thy maister. When a man that was very superstitious saide: I can cut off thy head at one stroke: Yea (quoth he) but if I stand on thy left side, I can make thee tremble. Beeing asked what beast biteth soreest, he said: of wilde beasts, a backbiter, & of tame, a flatterer. Being asked, why gold looked so wan: because (quoth hee) it hath many lying in wait for it. As he beheld a tree where on many women were hanged, he said: would God euery tree bare such fruit. When he entred into a very small towne called Minda, which had mightie great gates, hee cried to the Citizens ho sirs, shut your gates, that the towne run not out. When he saw one which had beene a weake wrastler, become a Phisition: what quoth hee, entendest thou now to ouercome them, which heeretofore haue ouercome thee? When he beheld a whores childe casting stones among a great company, beware childe, quoth he that thou hit not thy father. Beholding Archers shooting, when one that could not shut should shoote, he ran to the marke saying, heere wil I be for feare least he hit me. To one that asked him a foolish question, he gaue some answere, being asked why he

helde

de his peace, he saide: Silence is the an=
ere of foolish questions. Innumerable such
ty answeres and taunts hee vsed, which
so listeth to heare, shall finde in the Apo=
mes of Erasmus, which is no lesse finely
ied in the English than in the Latine,
de that, it is also more plaine and perfect.
is Diogenes liued 90. yeares, and dyed be=
bit of a dogge, as some write, other saye,
hee stiffled himselfe with long holding of
breath. After whose death there was great
e among his Scholliers, who should haue
bodie to burie, neuertheleſſe the strife was
ased by the elders, & they buried him by
gate that leadeth to Isthmus, and made
a faire tombe, and set a piller with a dog
thereupon, and set thereto a goodly Epi=
. His goodly preceptes and Prouerbes
follow in their places.

Of Democritus. Chap. 21.

Democritus was a right excellent and no=
ble Philosopher. In his childhoode hee
learned of the wise men of Chaldea A=
nomie, and their diuinitie. Hee went after
into Perſie, to learne the arte of Geome=
. After hee returned into Athens, where
he gaue his possessions and riches innumera=
ble vnto the weale publique, only reserving to
himselfe a little garden, wherein hee might at
his libertie, and with much quietnes search
the secretes of nature. Hee wrote many
wonderfull and notable workes, concerning
turall Philosophie and Phisicke. And af=
r he had liued lxx. yeares hee ended his life.

Of

Of Demosthenes. Chap. 22.

DEmosthenes was the most excellent Oratour among the Greekes, he was the first disciple of Plato. After that hee followed Eubulides an Oratour, and vsed such wonderful diligence and labour to attaine the perfection of eloquence, that where hee had a great impediment in his pronunciation, hee by putting into his mouth small stones, and inforcing to speake treatably, attayned at the last to most perfect forme of speaking.

Ennius. Chap. 23.

ENnius an auncient Latine Poet, was borne at Tarentum, a Citie in the realme of Naples. And as some suppose, in a towne called Rhudy in Italy, e was brought to the Citie of Roome by Cato the Censour. For his learning and most honest conditions he was entirely beloued of Affrican. In consideration whereof, hee caused his Image to bee set on his Sepulchre. Hee made manye bookes in sundrie kindes of verses, but the stile that hee vsed was some thing auncient, rude, and homely. Yet notwithstanding, they contayned very graue and substanciall sentences of great wisedome. He dyed also at the age of lxx. yeares.

Galenus. Chap. 24.

GAlenus a noble Phillition, borne in Pergamo, was the sonne of one Nicon, a great Geometrician. Hee excelled al other (both be-

[illegible]e and since his time) in the Arte of Phi=
[illegible]. Insomuch, as in his ministration, coun=
[illegible] doctrine, he neuer at any time sustained
[illegible]ch. Also liuing as some do write, an hun=
[illegible] ten yeares (after hee passed the age of
[illegible] yeares vntil the time of his death) hee
[illegible] neuer vexed with any sickenesse, excepte
[illegible]rudge of a feuer of one day (as he sayth in
[illegible]orke de sanitate tuenda) and that happe=
[illegible]nely by too much labor. Hee florished in
[illegible]ime of the Emperors Marcus Commo=
[illegible] and Pertinax, and died onely for feeble=
[illegible] of age, after Christs Incarnation, about
C. [illegible] yeares.

Of Hermes, Chap. 25.

HErmes otherwise called Mercurius Trismegistus, is not only the most excel=lent of the Philosophers, but also the most [illegible]nt, whose life because it is not wholly set [illegible], nor al agreeing in that which is set forth, [illegible]fore giuing credite to the most true wri=[illegible], it shall be set forth, as they among them [illegible]eces haue preserued it. Of whom S. Au=[illegible]ne the worshipfull Doctor saith: Atlas [illegible] Astrologian, the brother of Prometheus [illegible] Phisition, florished, and was highly accep=[illegible] in the same time in which Moyses was [illegible], which Atlas was Graundfather by the [illegible]thers side to Mercurius the elder, whose [illegible]phewe was this Mercurius Trisme=[illegible]us, which in the Egyptian tongue is [illegible]d Hermes. Howbeit, some which write [illegible]m hold opinion that he was Enoch, which [illegible]hey saye signifieth the same in Hebrewe, [illegible] Hermes doth in the Egyptian tongue. [illegible] so make him in the seuenth degree from

Adam,

Adam, reckoning after this sort. Adam begat Seth, the father of Enos the father of Cainan, the father of Melalael, the father of Matusale, the father of Iareth, which is the father of Enoch: which opinion (although it be not to bee vtterly reiected) yet it is not sufficient without proofe to bee beleeued. For Enoch whome they take for Hermes, was before Noes floude, in which all the workes which were written, if they had at that time any vse of letters, were drowned, but the workes of this Hermes, of whom we intreate, are yet appearing in diuers languages, wherefore it should seeme that this was not hee, except we should say, that he graued it in stone pillers, in which in time of the floud, Astronomie was preserued, which might wel be: & but that S. Augustine & Pamphilus in his Chronicle, and S. Hierome therevpon, appoynt the contrary, might be beleeued. For Iamblicus & diuers other, write much of Mercurius pillars, & Mercurius was of such fame among the Aegyptians, that they put forth all their workes vnder his name. And the Poets for his singuler learning, made him a God, and called him a messenger of Iupiter, whom they call the God of heauen, & gouernour of all. And it may bee that the pillers which the sonnes of Seth (of whose linage he was) made, were grauen by him, which as many write, are ful of learning, out of which as testificth Iamblicus, both Pythagoras & Plato with diuers other mo, learned Philosophie. But those pillers I would take rather to be his two goodly bookes which may very wel be called pillers: for why they beare both Diuinitie, (if with Lactantius I may so call it) and also Philosophie, which were peraduenture

aduenture also grauen in Seths children pyl-
lers, and thereout drawne by some that haue
beene since. Of which two bookes, the first cal-
led Symander, is so full of diuinitie, as may
amaze the wits of such as therein shal reade,
which causeth S. Augustine to doubt whether
they make such thinges as he did, by knowledge
of Astronomie, or els by reuelation of spirites.
Albeit Lactantius doubteth not to accompt
them among the Sibilles and Prophets. The
other booke called Asclepius, beeing but small,
containeth in it the whole summe of naturall
Philosophie, out of which I thinke no lesse
but that the Philosophers haue learned out
their science. Tully and Lactantius (not shewing
in what time) say, that there were fiue Mercu-
ries, and that this is the fifth, whome the E-
gyptians call Theuth, and the Grecians Tris-
megistus, and that this is he which slewe Ar-
gus, and was ruler of the Egiptians, and gaue
them lawes, and instructed them in learning,
and deuised markes and shapes of letters af-
ter the forme of beastes and trees.

He was called Trismegistus, because he was
the chiefest Philosopher, the chiefest Priest,
and the chiefest king. He prophecied of the re-
generation, and beleeued the resurrection of
the body, and the immortalitie of the soule, and
drew his subiectes warning to eschewe sinne,
threatning them with the iudgement of God,
wherein they should giue accomptes of their
wicked deedes. Hee taught them also to wor-
ship God with diuers kinds of ceremonies, &
taught them in al matters to make their pray-
er vnto God, & instructed the Ilandes in the
knowledge of God. And when hee had liued to
perfect old age, he gaue place to nature. His

precepts, prouerbs, and parables shall be spoken of in their places.

Of Epimenides. Chap. 26.

THeopompus saith, that Phestius was Epimenides father. Other say that Dosiades was. Other some say, that Agesiarchus. He was borne in Crete, in a street called Gnosius. This Epimenides being on a tyme sent of his father into the cuntry to fetch home a sheepe, about nooneticle, as he trauailed with the sheepe on his necke, being weary, hee went into a caue & slept 57. yeare. And when he waked, he sought for the sheepe, & because he could not finde hym, hee went backe againe into the field, & when he saw that all things were chaged, being greatly astonished, hee returned to ỹ towne, and when hee would haue entred into his owne house, they asked who he was: and when he saiwe his younger brother, hee was so olde that he knewe hym not: but at last after much communication he tolde his brother all that had chaunced him, which when it was noised abroade, euery man tooke hym for one high in Gods fauour. Wherefore on a time when as the Athenians were plagued with the pestilence, and were counselled of Apollo to purge their Citie, they sent for Niceas & him vnto Crete, who whē he was come to Athens purged it in this maner. He tooke sheepe both white & blacke, & brought them into a sheepecote, & suffred them to go thence whither they would, & commaunding those which followed them to sacrifice them to God in ỹ place where they first laye downe, which done the plague ceased. The Athenians deliuered thus from

destructi-

destruction, gaue him a great summe of mony, and also a ship to cary him againe into Crete, but he forsaking their mony, onely desired their friendship, and so departed. A litle after that he was come home, he died, being 197. yeares old, as saith Phalge: but as his country folke say, he liued 299. yeares. He wrote many works in prose and in verse, of which somewhat shall be shewed in their places. Some thinke that hee died not at that age, but fell a sleepe again vnteill another time.

Of Horatius. Chap. 27.

HOratius was a famous Poet, borne at Venusium: A man excellent in sharpnesse of wit, and quicknes of sentence. Hee was addicted to Epicures sect, & somewhat wantō in manners, though he liberally noted the vyces of other men in his verses called Satiri, in ballades to sing to the harpe (which were in 18. sundrie kindes of verses) he passed all other that wrote in latine. Hee was greatlie in fauour with the Emperour Augustus, by the meanes of Mecenas the Emperors minyon, who tooke in him for mirth & wit, much delectation. To whom, & to Augustus, he wrote dyuers Epistles in verses, comprehending great wisedome in compendious sentences, and dyed when he was 57. yeeres old, as Eusebius writeth.

Of Homerus. Chap. 28.

HOmerus, the chiefe of all Poets, whose proper name was Melesigenes. But because he was blind, he was cald Homerus which in ye tæng called Ionica signifieth blind.

Cicero Tuscul.v.saith: It is written that Homer was blynde, yet see we his picture and not his Poem. For what country, what matches, what host, what Nauy, what motions of mindes, (aswell of men as of beastes) are expressed in such wise, that he maketh vs to see that hee sawe not.

Plutarchus in the booke which hee wrote of him, sayth that in his two workes he comprehendeth both the parts of man. For in the Iliade hee described strength and valiauntnes of the bodie. In Odissea, he doth set forth a perfect paterne of the minde. Notwithstanding, for his vndiscrete fabling of Gods and Goddesses, hee was excluded by Plato out of his weale publique.

Of Isocrates. Chap.29.

ISocrates was a Grecian borne, and came of a good kynred, and was in his youth well brought vp in all kinds of good maners, and when he came to age and discretion, he was a hearer of Gorgias the orator, whose disciple hee continued, vntill such time as he was wel learned both in naturall, & also in morall philosophie. As some say, he was in the time of Ahasuerus ỹ king, & was of such fame for his learning, namely for moral philosophy, that he seemed to many, rather a God than a man. He liued vertuously, with such faithfulnes in frendshyp, & continencie of his body, & with such pythines in his counsell, as very few haue beene like him since. He wrote many goodly bookes in his youth, which hee followed in his age: of which his good counsels to Demonicus, testifie his wit & learning in moral philosophie, besides

ther which he wrote of naturall philosophie. Hee liued long time, for (as Valerius Maximus saith) when he was 94 yeares olde, he set forth an excellent booke full of the spirit. In all his workes he prayed vertue, as head fountaine of all maner riches, and exhorted all men thereto. To one that asked him if hee would bee a king? he answered, that he would not. And being asked wherefore? hee saide: If I iudge rightfully, I cannot eschewe the hatred of many men: and againe, if I iudge wrongfully, I cannot eschew the paine of eternall damnation: wherefore I had rather liue poorely, assured of the blisse of heauen, than in doubt therof, possessing all worldly riches. Beeing asked how a man might keepe himselfe from anger? he answered: In remembring that God looketh allwayes vppon him. In his time men delighted much in blacke hayre, wherefore one of his neighbors dyed his heade blacke: And when one asked him why his neighbour did so? he featly taunting his neighbors foolishnesse, answered: because no man should aske counsell nor learne any wisdome of him. What would he say nowe, trowe ye, if he sawe these liues, that not onely colour their haire, but also paint their faces? He vsed oft times in his prayers, to desire God to keepe and saue him from the daunger of his friendes, rather than from his enemies, and being demaunded of one that heard him, why he prayed so, he saide: as for my enemie I can beware of, for why I trust him not, so can I not of my frend, because I trust him. Being asked what a man ought not to doe, although it were iust and true, hee answered, to praise himself. He liued 112. yeres, and dyed for verie age, and was buryed ho-

nourably. The rest of his sayings shall be spoken of hereafter.

Of Iustinus. Chap. 30.

IUstinus comming but of verie base & poore stocke, having a craftie witte, by subtiltie and guile obtayned the Emperiall authoritie. For with the money that was giuen him to purchase the good will of the Souldiers, that Theocritanus might be Emperour: hee bought the fauour of the Souldiers for hymselfe, and of them was made Emperour without resistaunce. This man in his youth was but a Swyneheard: and after giuing himselfe to warfare, for his towardnesse therein within few yeares, waxed so expert and cunning in feates of armes, that hee was aduaunced to high dignities, and lastly obtayned the Empire, which hee gouerned with great pollicie and wisedome nyne yeares. Hee banished in his time all the Bishops of the Arrians, Maniches, and other heretikes, and endeuoured to restore againe the pure and sincere Christian fayth. Hee raigned in the yeare of our Lord Christ, 521.

Of Iustinianus. Chap. 31.

IUstinianus beeing an Emperour of Constantinople, came of a verie poore and base kynred, his mothers brother Iustinus, Emperour before him, was but a swyneheard hee succeeded his Uncle at the age of fourteene yeares in the Empire, and gouerned it nobly by the space of 40. yeares, augmenting it honourably. He was a right worthie and excellent

gallent prince. But he was not a little corrupted with auarice, & with the heresies of Eutychianus and Pelagian. And not long after he was bereft of his wittes, and so ended his life when he had liued 56. yeares.

Of Lycurgus. Chap. 32.

LYcurgus was the lawe maker of the Lacedemonians. He was a man of great vertue and wisedome, and so moderate & iust, that when hee might haue raigned after his brother Polydecta, would not take it vppon him, but gouerned the realme to the vse of his young nephew Carilaus. To whome beeing of age, hee restored the kingdome. And in the meane time garnyshed the Citie with moste honest lawes.

Of Marcus Aurelius Antonius. Chap. 33.

MArcus Aurelius Antonius, was an Emperour of Rome, and a Romane borne. He succeeded his father Pius in the empire. His mothers name was Domiciado. Hee was a prince of excellent vertue, wisedome, and learning, and seemed to be prouided of God against the troubles & miseries which happened to the common weale in his time. For vndoubtedly without his great and meruailous wisedome, the empire had bene sore appaired, or well nigh vtterly confounded. But he by his forsight & counsell gouerned the same, & kept it from much daunger. Hee made many good lawes, which remain yet vnto this day. He died in Pannony, now called Hungary, the 18. yere of his reigne, whē he was 42 yeres of age.

Of Miſon. Chap. 34.

OF this Miſon is great variance among the writers, and all through the doubtfulnes of Apollos aunſwere. For when Anacharſis aſked of Apollo, who was wiſer than himſelfe, he aunſwered: Ecius, Miſon, Cheneus, but ſome ſay that Apollo ſaid not Ecius, but Eteus: and ſo they aſke what Eteus is, Parmenides ſayth, it is a village of Laconia, in which Miſon was borne. But Soſicrates ſayth, that his father was called Eteus, and his mother Cheneum. Etiphron ſaith that hee was of Crete, and that Heraclides Ponticus was his father. But Anaxilaus ſaith, that hee was of Arcadia: thus there is controuerſie about him, in which I allowe beſt Soſicrates mynde. But after that Apollo had giuen this aunſwere, Anacharſis beeing troubled therewith, came vnto Miſon in the Sommer time, and founde him making a ſhare for his plough, and mocking him therfore, ſayde: Iwis Miſon it is not meete to goe to plough nowe: No (quoth hee) but it is meete to prepare and make it ready. He liued ſolitarilie, and when a man by chaunce met him laughing to himſelfe, and aſked him why he laughed ſo, ſith no man was preſent with him, he anſwered: Euen therefore do I laugh. He wrote many goodly workes and died when he was 77. yeare olde. His goodly ſayings ſhall be ſpoken of in their places.

Of Ouidius. Chap. 35.

OVidius, ſurnamed Naſo, was borne in Sulmo, brought vp in Rome, & diligently inſtructed in Latine letters from his tender

age,

age, he gaue most diligent study to the making of verses, from the which he was withdrawn by his father, and put to learne Rhetorike, wherein a while hee much profited, & was in the number of the best Oratours of that time, and was aduaunced to sundry authorities, and made a Senatour. Notwithstanding hee did earnestly dedicate himselfe to Poetrie: wherein by nature he was excellent, in facilitie and abundance of sentences. He was deerely beloued of the Emperour Augustus, of whome at the last hee was exyled into Pontus, where hee spent the rest of his life in a towne called Thomos, amongst people most barbarous, who notwithstanding greatly lamented his death for his curtesie and gentle maners. The cause of his exyle is vncertaine, sauing some suppose it was for abusing Iulia, daughter to the Emperour Augustus, although the pretence of the Emperour was, for making of the booke of the craft of loue, whereby young minds might bee stirred to wantonnes. Hee was before the incarnation of Christ foure yeares.

Of Pithagoras. Chap. 36.

PIthagoras the Philosopher, borne in Samia, was a rich merchant mans sonne, called Demaratus, howbeit hee was richer than his father, which was not able with his merchandise to get so much as his sonne despised, for hee was both rich in abstinence from couetousnesse, and also in wisdome, which is verie ryches: of which in his youth hee was so desirous, that he went first to Egypt, and after to Babylon to learne Astronomie, and the beginning of the worldes creation: which

when he had learned, he returned into Crete, and Lacedemonia, to see Licurgus and Minos lawes. In which when he was perfect, he went vnto Crotona, where was a people exceedingly giuen to luxurie and all kind of vice, among whome he so behaued himselfe, that he reformed them from their euill manners, and in small time brought them to such soberneſſe, that men would neuer haue thoght it had bene possible. For the wiues that were forsaken of their husbandes, & children cast of by their parents, he so instructed, that they were receyued againe. He caused the women also to set aside their gorgeous attires, teaching them that chastitie was the chiefe ornament of honest women. This Pythagoras, as saith Boetius, was the inuenter of musicke among the Grecians, which he found out by ỹ sounds of hammers, wherof he wrote a booke, which Boetius and Apuleius translated into Latine. S. Augustine in his 8. booke De ciuitate Dei, saith, that Philosophie was so named by him which before was called Sophia. For when it was asked him what science he was, hee answered, a Philosopher, which is a desirer of wisedome, thinking it a great arrogancie to haue called himselfe wise. Tullius saith, that Pythagoras spake so wisely & so ornately before Leontius a king that he wondring at his wit & eloquence, desired him to shewe what science hee knewe best: to whome he answered that hee knewe no science, but was a Philosopher. At which for the newneſſe of the name the king astonished, asked him what was a Philosopher, & what difference was between philosophers & other men: to whom Pythagoras said, mans life seemeth to mee to be like a congregation

gregation of people gathered to see a game, to which men resort for sundry purposes: some by their owne actiuitie to win the worship of the game, & other some for lucre sake to buy or sell somewhat, and other some minding neither to gaine nor to profit, come only to behold & see what is done: & in like maner, men which are come vnto this life as out of another life and nature, occupie themselues with diligence to get praise or profit, or regarding neither, apply their mindes to search and know the nature of things, which sort last named, we call Philosophers, that is to say, louers of wisedome. Thus by this godly parable hee vttered his mind in the continuance wherof also, he prayseth & prooueth his science to bee best, saying: Like as he which commeth to see the game onlie is more liberall, yea and more to be praysed than the rest: so likewise he which in his life giueth his minde to wisedome and knowledge ought more to be accepted than any of the rest. S. Augustine saith, that hee was well skilled in Necromancie, which may be very well, for in that time it was much set by, & none thought euil that therin was ignorant. Valerius saith that his hearers worshipped him so much, that they thought it a great sinne to forget ought which they heard of him in disputing any matter. His wordes were so esteemed, that it was a cause good and sufficient in any matter to say that Pythagoras said so. He was so good a philosopher, as scarce any deserueth to bee his match. He kept Justice so much, that after his death, the authority of his name ruled ỳ people of Italy, which in time past was called Magna Grecia. Hee was so sparing & profitable, ỳ some think he neuer did eat any dainty meats.

He

he taught many young men, whose aptnesse he knew alwaies by their countenance, gesture, & manners. And he with al his disciples liued in common together, aswell in loue, as in other maners. For he taught them, that true frendship was, to make one heart and minde of a great many hearts and bodyes. In so much ỹ Damon and Pythias, which were of his sect, loued so together (as sayth Valerius Maximus) that when Dionisius the Tyrant would haue killed the one of them, which desiring license to go & dispose his goods before his death was graunted his request, if he could get another in the meane time that would bee his pledge, who if he came not againe at the time appointed, should die for him: his fellowe not regarding his life so much as true frendship, became his pledge. And the other being let goe came againe at his time appointed, to redeeme his fellow from his death: which faithfulnesse in both the tyrant Dionisius seeing, not onelie forgaue them both, but also desired, ỹ he might be the third of that fellowship, that had rather die, than to faile in frendship. A notable example of most constant frendship, and of good instruction therein. To one that asked him what he thought of womens weeping, he said: there are in womens eies two kindes of teares, the one of griefe, and the other of deceipt. To a couetous man, he saide: O foole, thy riches are lost vpon thee, & are verie pouertie: for why, thou art neither the warner, better fedde, nor richer for them. It was asked him, if hee desired to be rich, to which he answered nay: saying, I despise to haue those riches, which with liberalitie are wasted & lost & with sparing doe rust & rot. To one that was gaily apparayled,

and

and spake vncomely things, he saide: Either make thy speech like vnto thy garments, or els thy garments like vnto thy language. It chan[ced] a foole in Pythagoras presence, to say, that he had rather bee conuersant among women, than among Philosophers, to which he saide: [A] swine had rather lie rouling in durt and mire, than in cleare & faire water. Being asked what new thing was in the world, he answe[red] nothing. Being asked what was philoso[phie], he said: the meditation or remembrance of death, labouring daily to get the soule libertie in this prison of the body. Hee was the first a[mong] the Grecians that held opinion, that the soule was immortall. He kept schoole in Ita[ly], and liued vnto a great age, and after that he was deade, the people reuerenced him so much, that they made a temple of his house, & worshipped him as a God. Hee flourished in the time of Nabuchodonosar king of Baby[lon]. His precepts, prouerbs, and parables, shall follow in their places.

Of Periander. Chap. 37.

PEriander, as saith Heraclides, was borne in Corinth, his fathers name was Cip[se]lus: he maryed a wife called Lycides, which was the daughter of Procleus a tirant of Epidaur, & by her had two sonnes, the one called Cipselus, and the other Licophorne, of which the yonger was very wise, but the elder was a foole. This Periander was well learned, and wrote a booke of 9 M. verses. Nevertheless hee was a tyraunt, and exercised so much his tyranny, that all men did hate him. He was about 38, Olimpiad in Solons time,

and

and he executed his tyrannie lx. yeares. Some say, there were two Perianders, the one a tyrant the other a Philosopher, which myght wel be: neuertheless, this tyrant is he whom Laertius reckoneth for one of the seuen Sages, whose opinion I allowe not. For like as he for his euill doctrine disalloweth Orpheus to be a Philosopher: so I for his euill liuing, disallowe Periander to be any of the seuen sages, although hee haue written manie wyse sayinges. For as in philosophie nothing is lesse allowed than ignorance, so in wisedome nothing is more abhorred than tyrannie, in which this Periander excelled, insomuch that when hee was demaunded why he continued in his tyrannie? because it is daungerous (quoth he) for a man to yeeld himselfe either of his owne accorde, or against his will. Neuertheless hee would say (as wicked Hannibal saide of peace) that who so would raigne in suretie, ought to endeuour them to haue their subiectes obedient with loue, and not with force, and yet he himselfe sought nothing lesse. For on a time he being verie angrie, slong his wife being great with childe, downe a paire of staires, and trode her vnder his feete, and so killed her. And sent away his sonne Licophorna because hee mourned for his mother, and draue him into Corcira: and afterward when he himselfe was very olde, hee sent for him again, that he might with his own hands haue played the tyraunt with him: which when the men of Corcira knewe, they put him to death themselues, to deliuer him from his fathers tyrannie. And when Periander hearde that, raging in his furie, he tooke all their children & sent them to Aliattes a tyrant to be slain, but

when

when the shippe wherein they were appreched vnto Samos, they vowing to Juno were saued of the Samnites: which when Periander heard of, he being 80. yeres old, what w̃ sorow, what with woodnes died. This was his life which shoulde not haue beene reheatsed, saue that for his good layings, which shalbe spoken of in their places. Neither would we that any man should take example thereby. but rather should see howe shamefull a thing it is, to haue the like conditions.

Of Phericides. Chap. 38.

Phericides the sonne of Badis (as sayth Alexander) was a Syrian borne, and was an hearer of Pittachus. Theopompus affirmeth him to bee the first that euer wrote of nature, and of the Gods among the Grecians. Manie merueiles are written of him. For as he walked by the Sea side at Samos, beholding a ship sayling swiftly with full sayles, hee prophecied that within a litle while it shoulde be drowned. And as he saide it came to passe euen in his owne sight. After that he prophecied, as there was indeed) that the thirde yeare after there should be an earthquake.

Not long after, when hee was at Massona in the Game place, hee counsayled one Perilaus, a straunger, to gette him thence, and all his housholde, with as much speede as myght he, whose counsayle hee not regarding, was taken not long after with the Towne and all, of his enemies. He would saye to the Lacedemonians, that neyther golde nor siluer ought to bee worshipped, and that Hercules in hys sleepe gaue him that commaundement: which

Her=

Hercules also the same time, commaunded the princes to obey Phericides. Some apply this to Pythagoras. Hermippus saith, that when there was great war betwene the Ephesians & Magnesians, he being desirous that the Ephesians might winne the victory, asked of one that passed by, of whence he was. whom, confessing himself to be an Ephesian, he commanded to draw him by the legs, and to lay him in the Magnesian feld, saying: Desire the Citizens, that when they haue gotten the victorie, they burie me (which am Phericides) in this same place. Which when the Citizens knewe, they were in good hope of victory, & the nexte day they ouercame the Magnesians in battaile, & found Phericides deade, & buried him honourably. But some say, that he flong himselfe downe headlong from an hil called Corticiam, & so to haue died, and to be buried at Delos. Other some say, that he died, being consumed with lyce. Aristoxenus saith, that when Pythagoras which came to visit him, demanding how he did, that he putting his finger out at the doore, saide, beholde thy selfe, which aunswere afterward among learned men became a byword. Hee wrote an Epistle to Thales, wherein he prophecied of his owne death, saying that he swarmed full of lyce, & that hee had a feuer, and when any of his frends asked how he did, hee shewed them his lowsie finger out through the dooze, & desired them that the next day after they should come to his buryall.

Of Plato. Chap. 39.

PLato the sonne of Ariston & Periander, of Solons kinred, was borne at Athens, in the yeare

and day that Apollo was borne, as witnesseth Appollodorus. Which was in the fourescore & eight Olympiad, & died being lxxxiij. yeares olde. It is saide that when hee was borne, there came a swarme of Bees & hued in his mouth, which Socrates interpreted to be a signe of his great eloquence. Hee was a goodly man of person as sayth Alexander, and was therefore called Plato, which some saide was for his eloquence, and some for his great forehead. He exercised himselfe in his youth, in wrastling: and such like feates, and gaue his minde also to painting, and to write Posies, Meeters, & Tragedies. Hee had a small voyce, & an eloquent tongue. Socrates dreamed that a Swan let fall an egge, which hatched in his lap, and when it was fethered it flewe vp on high, & sange exceding sweet songes: & the next daye when Platoes father brought him to schoole to Socrates: O (quoth he) this is the Swan that I dreamed of: when he had learned much, and should come before Dionyse to a solemne game, wherin learned men should shew their goodly Meeter, & pithie writings, where in who that excelled had a great reward: whē hee had hearde Socrates declare his, Plato flong his owne into the fire, saying: O fire, Plato hath need of thy helpe. And when Socrates was dead, he went into Italy, to Philolaum which was of Pithagoras secte. From thence he went to Egypt, to heare the Priests and the Prophets: where being sore sicke, he was healed by one of the Priestes with Sea water by reason whereof, hee said: The Sea ebbeth & floweth all maner diseases. He saide moreouer, that all the Egyptians were physitions. He determined also to goe to the Ma-

gitians, but by meanes of the warres that were in Ilia, he changed his purpose & returned to Athens, where he abode, & wrote many goodly workes, & drew together Heraclitus, Pithagoras, and Socrates reasons. And in sensible things he preferred Heraclitus: & in thinges that pertayned to intelligence, he toke Pithagoras part: and in ciuil matters and Morall philosophie, hee esteemed moste his maister Socrates. And drewe these three partes of Philosophie into one body. Satirus sayth that hee gaue an hundred pound to Philolaum, for three of Pithagoras bookes.

He sayled thrise into Sicil to see the Countrey: whereas Dionysius the tyrant, Hermocrates son, compelled him to talke with him, and when Plato in his communication saide that a tyraunt ought not to doe that which was for his owne profite, except hee excelled in vertue, the tyraunt being angry therewithall saide: Thy wordes sauour of olde idle dotrels tales. And thine also (quoth Plato) of a yong tyraunt.

For which this tyraunt would haue slayne him, but was entreated otherwise, & commanded him to bee solde. And by chaunce there was one Anniceri, a Cireniake, which gaue thirty pound for him, & sent him to Athens amongst his friendes, which incontinent sent him his money againe, which hee in no wise would receiue, alleaging that other men were as worthie to care for Plato as they. And when the tyrant heard how Plato had sped, & was in his countrey againe, hee wrote vnto him, praying him not to speake or write euil of him: to which request Plato wrote againe, that hee had not so much idle time as once to

remem-

remember him. Some say, when the captaine Canius, which was guilty of death, fled, that he (when none els of the Citie durst) went with him. And when Crobilus a scoffer sawe him enter into the castle with him, hee rayled on him, saying: thou goest to helpe another, as though thou knewest not that wee alreadie gaue thee Socrates poyson.

To whom Plato saide: when I warred for my Country, he suffered perill with me, wherefore now for friendships sake, I will doe as much for him.

To one which because he reproued him for playing at dice said: thou chydest for a small matter: in deed (qd he) the thing is small, but the customable vse thereof is no small thing.

To one of his boyes which had displeased him, he said, if I were not angrie, I woulde trim thee. To one of his seruants which had done amisse, and excused him saying: it was my destenie, I could doe none otherwise, hee saide: excuse thy selfe no more then, for it is thy destinie also to be punished.

Hee died in the schooles as some say, beeing broken in the middest, and was buried in Athens. His notable sentences shalbe added in their places.

Of Plutarch. Chap. 40.

PLutarch the Philosopher, was a man of wonderfull witte, well brought vp in his youth, well instructed in manners, and well furnished in all kindes of learning, which growing vp as well in vertue and learning, as in body and yeares, was chosen, & that worthely, to be the instructer of

the Emperour Traian, whom hee so well instructed, that his glorie thereby was greatly augmented, as it is saide in Policrato, the fift booke. Hee was faithfull in his sayinges, and eloquent in his wordes, and very diligent and wary in his maners, of a chaste life and good conuersation. Hee gaue his minde much to instruct & teach other, and wrote many bookes: of which one entituled, the education of youth, which we haue in ỹ English tongue (drawne thereinto by the excellent and famous Knight Sir Thomas Eliot, whose good zeale & loue both to further good learning, and to profite his countrey, appeareth as well thereby, as by other many workes, which hee hath pained himselfe to bring into our language) sheweth well his good affection that he had to the common weale. He wrote an other booke, called the Institution of Traian: In which he setteth out the office of a Prince, and what he ought to bee, so excellently, as no man can amend it.

He wrote also another booke, entituled Archigramatum, wherein he teacheth rulers and officers how to gouerne themselues. & diuers other thinges, among which the letter that he wrote to Traiane, what time he was created Emperor, is worthy to bee remembred, in the ende whereof he sayth thus.

Thou shalt rule all thinges euen as thou wouldest, if thou goe not from thy selfe. And if thou dispose all thy workes to vertue, all thinges shall prosper with thee. And as touching the gouernaunce of thy common weale, I haue taught thee therein already, which if thou follow, thou shalt followe mee thy master Plutarch, as an example of good liuing:

but

but if thou doe otherwise, then shall this my letter be my witnesse, that I gaue thee neither counsell, neither any example thereunto, when he was aged, he died, & was buried honorably. Other goodly prouerbes, adages, parables, and comparables shall followe in their places.

Of Phocion. Chap. 41.

Phocion was disciple to Plato and Xenocrates. He was one of the chiefe gouernors of the Citie of Athens: a man of such wonderfull grauitie & constancie that hee was not lightly seene to change his countenance, either to laugh or to mourne, nor to haue his handes out of his habit, except in war, & when he was in the countrey, he went alwayes bare footed, except it were in the colde winter, whereof there was no better token, than to see Phocion goe shod. His speech was shorte, graue, vehement, & full of quicke sentences. And therefore the most eloquent Orator Demosthenes called him the hatchet y did cut off his words. Hee alwayes kept himselfe in pouertie & base estate. Hee refused infinite treasure, sent vnto him by Alexander. And although he had been the generall Captaine of the Athenienses in sundry wars, and honorably atchieued his enterprises, yet was hee best contented to liue poorely. Finally, euen of his owne vnkinde countrymen, hee was condemned to death, whereunto hee went with the same countenance, that he had in authoritie.

Of Phillip. Chap. 42.

Phillip a king of Macedonie sonne of Aminitas, father of great Alexander, was from

his childhood a prince of excellent wit & power, of whom this notable thing following is to be remembred. After he had vanquished the Athenienses at Chironea, he began to reioyce of his victorie, but to the intent that he therefore should not bee the more prone to injuries towards his subiectes, nor to haue indignation at them whom he had vanquished, he then, & euer after, caused a childe to come to his chamber doore in the morning, & to cry vnto him with a lowd voyce: Philip, thou art a man mortall, which he obserued so constantly, that he neuer went out of his chamber, or receiued any counsellors or tutors, till the childe had thrise spoken these words. Notwithstanding he was a Pannim.

Of Plinie the second, Chap. 43.

PLiny the second was famous, and a man of great vertue & excellent learning (as also the other Plinie.) He wrote to Traian of the persecution of Christians, certifying him, that there were many thousands of men put to death: of the which none did any thing contrary to the Romane lawes, worthy persecution, sauing that they vsed to gather themselues together in the morning before day, and sing psalmes to a certaine God, whom they worshipped, called Christ: In all other their ordinances very vpright, godly and honest. Wherefore the persecution by cõmandement of the Emperor, was greatly diminished. He wrote (as it is supposed) the most excellent worke called, the history of nature. He lived in the dayes of the Emperor Traian, & died in the yere after Christs Incarnation C.

Of

Of Plautus. Chap. 44.

Plautus was a right worthy and excellent poet, borne in Umbria in the country of Italy. He had great felicitie & pleasure to spend his time in making and setting forth Comedies: & when hee had spent all his substance on players garments, & thereby brought to extreme pouerty, he was faine for his liuing to serue a Baker in turning a querne or hand-mill. When he was vacant from his labor, he would write most eloquent & pleasant Comedies: wherein hee was reputed so excellent, that Cupius Strabo saide of him, he doubted not, but that the Muses would speake as Plautus did write, if they should speake Latine. He was in the time of Cato Censorius.

Of Pittachus Mittelenus. Chap. 45.

Pittachus Mittelenus was a notable and excellent man. He was one of the vij. wise men of Greece. In his time he did excel all men, both in learning & martiall feates. Hee was also of the Citie of Mittelene.

Of Pyrrhus. Chap. 46.

Pyrrhus king of Epire, was a valiant and fierce warrier, sterne of countenance and a man terrible to beholde. Hee seemed to bee framed & naturally inclined to martiall prowesse. He was induced by a doubtful answere of Apollo to aide the Tarents against the Romanes, whom he ouerthrew in two great battles, but with such losse of his owne captains, friendes and souldiers, that he saide: If wee

ouercome the Romanes once againe, we shall be vtterly vndone. Wherefore greatly marueiling at the manhood & vertue of the Romanes, he said with a loude voyce to his friendes: O how easie were it for mee to subdue the whole world either to my selfe by the aide of the Romane souldiers or to the Romanes if I were their king. Hee was receiued of the Macedonians for their king 7. monthes. Hee warred against Demetrius king of Asia, vnto whom he gaue a great ouerthrow, hee raigned before Christ. 288.

Of Pacuuius, Chap. 47.

PAcuuius was a famous & excellent writer of tragedies, borne at Brundusium in Calabria: he was sisters sonne of Ennius the Poet, hee is commended of Quintilian for the grauity of his sentences, the ponderousnes of his words & the authority of the personages which are in his tragedies & comedies, & that his stile seemeth somewhat rude, is to be ascribed to the time and not to his fault. Hee liued vntil the age of ninetie yeares.

Of Pompeius, Chap. 48.

POmpeius called Magnus for his incomparable victories (whose father was called Pompeius Strabo) hauing so good a grace in his visage, that from his childhood he moued the people of Rome most entirely to fauour him for his singular benevolence, continencie of liuing, martiall experience & knowledge, pleasantnesse of speech, fidelitie of manners, and easinesse in speaking to. Hee neuer required any thing without shamefastnesse, nor

was graunted any thing but with a glad countenance. In his viage appeared allways both humanitie & gentlenesse so that in his florishing youth there shined in him maners both princely & reuerend. He was of a liuely, stout, & noble courage. He fortunately preuailed, & had commonly good successe in all his enterprises. He greatly triumphed for his victories in Africke being almost but a childe. Hee vanquished the valiant Captaine Sertorius, a man at that time most famous in prowesse. He vanquished also Mithridates the great king of Pontus. And where a great number of the concubines of Mithridates, women of excellent beautie, were taken & brought vnto him, he would not company with any of them, but sent them to their friends. Hee subdued Armenia, Cappadocia, Paphlagonia, Media, Cilicia, Mesopotamia, & sundrie other realmes. He brought into Rome by reason of his great triumphes & victories, innumerable treasure of golde & siluer. He afterward tooke to wife Julia the daughter of Julius Cæsar, which liued not long. And when the amitie betweene Pompey & Cæsar decreased, hee was at last by Cæsar vanquished, who priuily fled by sea into Ægypt, where vnder y safeconduct of king Ptholomeus, he was slaine in a boate, his head being stroken off, & his body cast on the sande, where it was poorely buried, when he had liued lx. yeeres & aboue, & from his youth in most high honor, wealth and prosperity, on whom it did seeme that Fortune had powred all her treasures most prodigally.

Of Quintilian. Chap. 49.

QVintilian in his time was a worthy and famous man. And being a perfect Rhe-

torician, taught Rhetoricke in Roome, & receiued his salary and stipend out of the Emperors Eschequer. Hee florished in the time of the man Ignatius, who gouerned the congregation of Christians at Antioch.

Of Solon Salaminus, Chap. 50.

LIke as there is among writers great variance (as I saide before) about the first philosopher, euen so is there great contention, which were the 7. Sages: but as their variance maketh doubtfull which were the persons, so their whole consent assureth that there were such. And for because we intende not so much to shewe the persons & names as their good doctrine, therefore it shall be sufficient that a wise & approued philosopher hath said such things, as to them are attributed: yet as for good causes I haue allowed Socrates for the first moral philosopher, after Laertius minde, so do I best allow Laertius iudgement in this matter, which saieth, that these were they: Thales, Solon, Periander, Cleobulus, Chilon, Bias, & Pittachus. Of whom, although Periander were a tyrant, yet because that for his good doctrine, he hath of the learned long time been allowed, therefore shall he enioy ỹ fame which they haue al giuen him. Of Thales ye haue heard already, after whō Solon is next, which was the son of Execstides, & was borne in Salamina, & thereof was called Salaminus. Hee gaue many good lawes, & did many noble deeds worthy to be remembred. Among which this is very notable: After that the Athenians and Megarences had made great warre & sore slaughter betwene them, to haue had

had the segniorie of his Countrie Salamina, and were both sore wearied with wars, they made a lawe at Athens, that no man payne of his head should speake or perswade ought, to chalenge the Iland any more. Then Solon being troubled & thoughtful for his Countrie, fearing least with holding his peace he should doe small good to the common weale: and againe, if he should speake, it should bee for his parte, sodainely fained himselfe mad, thinking thereby not onely to speake, but also to do such things as were forbidden. And disguising himselfe, hee ranne abroade among the heartlesse people, and there in the maner of a Crier, he perswaded the people that which was forbidden, and stirred vp their mindes so much, that incontinent they began warre, to obtaine the Iland, and so at last they got it. Hee perswaded them also to chalenge Chersonesum, a Citie in Traci, affirming that it was their right. And by this meanes so wan the peoples loue, that they gladly would haue made him ruler: but as saith Socrates, he had a neighbor called Pisistratus, which trayterously endeuoured to hurt him, whereof as soone as he had knowledge, he armed himselfe & went into the street, & when he had called a great companie about him, he discouered Pisistratus treason, & not onely that, but said also that he was readie to amend it, & would be glad to fight for his libertie, saying, yee men of Athens, I am wiser than some, & valianter than other some: I am wiser than those that marke not Pisistratus, & I am valianter than those which know him, & dare not for feare shewe what he is. But the Senate that tooke Pisistratus parte, said he was mad: and when he sawe he

could

could haue no redresse, he laid downe his harnesse before them, and saide: O Countrie, I haue alwayes holpe thee with word and deed, and then sayled into Cyprus, & there met with Cresus, who demaundyng of him whom hee thought happiest he said: Thelus of Athens, and Bito, & such other, which al men spake of. Another time when Cresus had garnished himselfe richly, & was set in his high throne, he asked han if euer he had seene a more gorgeous sight? Yea (quothe hee) both Capons, Pheasantes, and Peacockes, for their goodly coloures are naturall. From Cresus, hee went into Cilicia, and there builded a Citie, and after his owne name called it Solos. He made many good lawes for such as were warriours: for if any had got victorie, hee shoulde haue a great rewarde for his labour, and such as were slaine, had their wife and children found of the cõmon purse euer after. He made a lawe that no Executor should dwell with any Orphanes mother, nor any should be Executor, to whom after the heyres death the goods shall belong. And that no ring or seale maker should keepe the print of any olde seale. And that whosoeuer had put out a mans eye, shoulde leese both his owne for it. And that whosoeuer tooke ought þ was not his owne, should die for it. And that if any gouernor were found dronken, to die for it. And that no man should giue any dowrie with his daughter, with many moe good lawes. When hee was demanded, why he made no lawe against such as killed their father or mother? Hee answered, because it is a desperate mischiefe. Being demaunded, how men might best keepe them from breaking the lawes? he saide: if such as haue

no wrong, be as forte & carefull as those that are wronged. He would say to rich men: abundance groweth from riches, & disdayne of abundance. He wrote many bookes both of verses, lawes, & other matters, besides many goodly Epistles. He florished in the 46. Olympiad, & was Prince of Athens the third yeare which was from the worldes creation 3. yeares, he lived lxxx. yeares and died in Cyprus, commaunding his seruaunts to carry his bones to Salamina, and there being made all pouder, to sowe them about the Citie. Diogenes writeth, that whē he was asked why he wepte for his sonnes death, sith it profited him nothing: he answered: euen for this cause I wepe, because I can profite him nothing. Thus much of his lawes & answeres: the rest of his sayings shalbe spoken of in their places.

Of Socrates. Chap. 51.

SOcrates (as sayth Plato) the sonne of Sophroniscus, a Lapedarie, and his mother Phenareta, a midwife, was borne at Athens, a man of a wonderful wit, and as some saye, was an hearer of Anaxagoras and of Damon. But Dinis sayeth that hee was a seruaunt, and that he graued in stone, and that the Gratie, three goodly Images, were of his caruing: wherefore Timon calleth him a caruer of stones, and a vaine Greeke Poet, & a subtill Orator. For in his Orations hee was sharpe & prompt, & was therefore forbidden to teach it by xxx. tyrantes, as sayth Xenophon. But (as sayth Fauorinus) hee with his disciple Eschines, opened the fields of Oratorie craft, Hee got money to finde himselfe withall

withal by his handie worke, from which Crito deliuered him because of his wisedome, and became his scholler, as Byzantius saith. But after that Socrates perceiued that there was no fruit in the speculation of naturall philosophie, & that it was not greatly necessarie to the outwarde maners of liuing, he brought in the kinde called Ethicke, that is moral philosophie, & taught it daily both in the shops and streets, & exhorted the people chiefly to learne those things which should instruct thē in maners which were needfull to bee vsed in their houses. He vsed sometime through vehemencie of his cōmunication to shake his hande, & stirre his finger, yea & to plucke himself by the haire also, & was therefore mocked of many, which he suffered patiently, & was so patient, that whē one had spurned him, he suffered him: & being asked why he stroke not againe, he asked if an Asse had kicked him, if he should kicke againe. When Euripides had giuen him a worke of Heraclitus to reade, and asked him what he thoght by it, he answered, such things as I vnderstand are very mysticall, and so I thinke those be which I vnderstand not: But surely they want some Apollo to expound thē. He take great care in the exercise of his body, and was of a comely behauiour: he was also a good warrior, for when Xenophon was in the warre, fallen from his horse, he caught him & saued him. Another time when the Athenienses fled all away hastely, he himselfe went leasurely alone, looking backe oftentimes priuily, & watching to reuenge him, if any man with his sword durst venter to inuade his fellowes, he warred also by seas: when he had valiantly fought & ouercome his enemies, hee gaue willingly

lingly the victorie to Alcibiades, whom (sayth Aristippus) he loued greatly. He was of a constant minde & of inuincible reason, & exceeding carefull for the cõmon weale, he was also thankfull & continent. When Alcibiades would haue giuen him much lune & sande to builde him an house, he said: if I lacked shooes, & thou wouldest giue me a whole hide to make me a paire, should I not be mocked if I tooke it? When he beheld many times the multitude of things that were solde, hee would saye, good Lorde, so many things there be ỳ I need not. He would say cõmonly that gold, silke, & purple, & other such things, were more meet to set forth tragedies, than necessarie to be vsed. He liued so sparely & temperatly, that many times when there were plagues in Athens, he onely himselfe alone was neuer sicke. Aristotle saith that he had ij. wiues, the first Xantippe, of whõ he begate Lamprocles, & the other matrone Aristides daughter, whom he toke without dowrie, of whom he begate Sophroniscus, & Menexemus. Satirus, & Hieronymus Rhodius say, ỳ he had both at once. For the Athenienses being consumed with wars, & moyrein of people, to augment the Citie, decreed that euerie man should haue ij. wiues, the one a Citizen, & the other what hee would, to beget children of both: which lawe Socrates obeyed. He despised greatly such as were proud & high minded, & wranglers. He gloried greatly in poore fare. And said that such were most like vnto God, as lacked fewest things. He had a great gifte both in perswading & also in dissuading. For he (as saith Xenophon) perswaded a yong man which was mercilesse and cruell against his mother, to reuerence her: hee dissuaded also

Platoes

Platoes brother which was desirous to haue come into the cõmon weale, and caused him to leaue off, because he was rude and ignorant in things. Being asked what was the honour of young men? he answered: to attempt nothing too much. To him that asked him whether it were better to marrie or no? he said: which so euer thou doe, it shall repent thee. Hee would say ỹ hee wondered much at men which with great diligence endeuoured to carue and make stones like men, & tooke so little heed to themselues, that they both seemed & were like vnto stones. He exhorted yong men to behold themselues oft in a looking glasse, to the intent that if they were beautifull and well formed, they should do such things as becõmed their shape, but and if they were ill fauoured, that they should with learning and good manners hide their deformitie. When hee on a time had bidden many rich men to dinner, and his wife Xantippe was ashamed of the small preparaunce that hee made, hee saide: Bee content wife, for if our guests be sober & honest men, they wil not despise this chere: & againe, if they be riotous & intemperate, we shall be sure they shall not surfet. He saide some liued that they might eate: but he did eate that he might liue. Being on a time reuiled, and asked why hee spake nothing: because (quoth he) that which hee speaketh pertayneth not to mee. O that men coulde nowadayes so take such matters. Another time when it was tolde him that one had spoken euil by him, hee saide: he hath not learned as yet to say well. When Alcibiades tolde him that he could not suffer the frowardnesse and scolding of Xantippe, as hee did: no (quoth hee) but I can, I am so vsed therewith

with: canst not thou at home suffer the gag-
ling geese? yes (quod Alcibiades) for they lay me
egges, mary (quod Socrates) and so doth
Xantippe bring me foorth children. On a time
when his wife in the open streete plucked his
cloke from off his backe: and some of his ac-
quaintance counselled him to haue stroke hir
therefore, he sayd: yea sirs? ye say well, that
whyle we were brauling and fighting toge-
ther: euery one of you might cry now to it So-
crates, yea well said Xantippe, the wittiest of
the twaine. He counselled that men should so
go to their wiues, as horsmen do to their fierce
horses. With a poetie similitude he coloured
his patience, saying: like as an horse being
broken of an horsekeeper suffreth euer after a-
ny man to ride vpon him, so: by vse of Xan-
tippe can suffer all other folke. Finally, he dai-
ly saying and doing such things, was prayed
of Apollo to be the wisest man that liued. At
which diuers being displeased, because that
he proued some which thought themselues be-
ing wise men to be very fooles: they not con-
tent, conspired against him, and accused him,
saying: Socrates breaketh the lawes of the
citie which haue been giuen of our elders, sup-
posing that there are no gods, and bringing in
other new spirits: (for Socrates held opini-
on that there was but one God, which was
without beginning and ending, which had
made and gouerned all things, and that the
soule of man was immortal, & that euery man
had two spirits assigned him by God which he
called Dæmones, of which he said ỹ one shew-
ed him things to come, & therefore he despised
their gods, and would not worship them, and
against right & law he corrupteth our youth:

wherfore let him die.

When this was put vp against him, Lisias a philosopher wrote an Apologie for him, which when he read, he said, Lisias the oration is good and excellent, but surely it is nothing meet for me (for why it was more iudiciall than shoulde seeme meete for a Philosopher.) And when Lisias demanded of him sith it was good, why it was not meete for him? he saide Garmentes and Shooes may be both good and faire, and yet vnfit for me. But while he was iudged, it is said that Plato stood vp in his defence and could not be suffred. And so he was condemned by lxxx. Iudges, and cast into prison. For whom the Prince of Athens was verie sory, but the sentence which ỳ Iudges had giuen vpon him, which was that hee should drinke poyson, could not be reuoked.

The king had a ship fraight with sacrifices which he offered to his Idols, which thē was abroad, and he would neuer giue any sentence vpō any mans death, before it came to Athens Wherefore one of Socrates friends called Inclites, counsailed him to giue a certayne sume of mone to the keepers, to let him scape away secretly, and so to goe to Rome, but Socrates said he had not so much. Then said Inclites, I & thy friends haue so much, which we will gladly giue to saue thy life, if thou wilt.

To which Socrates answered, I thanke you and my friends, but sith this Citie wherin I must suffer my death, is the natural place of my birth, I had rather dye here than elsewhere for if I die here in my countrie without deseruing, onely because I reproue their wickednes, and their worshipping of vayne idols, and would haue them worship the true God:

if

if these men of mine owne nation persecute me for saying and maintayning truth, euen so will strangers where soeuer I become: for I will neuer spare to say the trueth, and surely strangers would haue lesse mercy on me than mine owne countrey folkes. Being thus minded, he continued stil in prison, teaching his schollers which resorted to him, many thinges both of the composition of Elementes, and also of the soule: but would write nothing: for he sayde that wisedome ought to bee written in mens hartes and not in beasts skins: neuertheless his disciple Plato wrote well nye all that hee taught. A little before hee shoulde bee put to death, he desired that hee might bath himselfe, and say his Orations: which he did, & called his wife and children, and gaue them good instructiō. And when he went toward the place where he should finish his life, his wife went after him crying: Alas my husband dieth guiltlesse, to whom he said, why woman wouldest thou haue me die otherwise? & sent her away. So when the cup of poyson was deliuered him to drinke, his friends began to weep, wherefore he blamed them saying: I sent away the woman because she should not doe as you do. Then Polidorus profered him a precious garment to die in, to whom he said hath not my owne coate serued me to liue in? why then may it not aswel serue me to die in? And then after he had cōmended his soule to God, he dranke the confection. And as hee was in trauaile of death, one of his disciples saide, O Socrates wel of wisedome, yet teach vs some what while thy speach lasteth, to whom he answered, I can teach you no otherwise nowe dying, than I taught you in my life time.

Thus finished he his most godly life being lxx. yeeres olde. His goodly sayings shalbe spoken in their places.

Of Seneca. Chap. 52.

SEneca the Philosopher, an excellent well learned man, was borne in Cordoba, and therefore called Cordubensis. He was disciple to Stratus the Stoike, and was Lucane the Poets countreyman. He flourished at Rome in the time of the Emperour and tyrant Nero, whom he taught in his youth in learning and maners, which afterwards was cause of his death. In the time of this Seneca, Peter and Paul came to Rome and preached there. And when many of Nero the Emperors house gathered togither to heare Paul, Seneca among the rest was so familiar with him, and delighted so much to heare the diuine science and wisedome which he sawe in him, that it grieued him to be seperated at any time from his communication, in so much that whē he might not talke with him mouth to mouth, he vsed communication by letters oft sent betweene them. He read also the writings and doctrines of Paule before the Emperor Nero, and got him the loue and fauour of euery body. In so much that the Senate wondred much at Paule. This Seneca was a man of very chaste life, and so good, that S. Hierome numbreth him in his bedrow of saints, prouoked thereto by his Epistles which are intituled Seneca to Paule, and Paule to Seneca. After he liued vnto a meane age, he was slaine of Nero the tyrant two yeeres before Peter and Paule suffred their glorious martyrdom.

For

For Nero on a day beholding him, and calling to mind how he when he was his master did beate him, he conceiued hatred against him; and being desirous to reuenge himselfe, and to put him to death, gaue him licence to choose what kind of death he would. Wherfore Seneca seeing that his tyrannie could not be appeased, and supposing that to die in a Veyne was the easiest kind of death, desired to be let bleed in the Veines of his armes, and so died: which death as some thinke, was foreshewed in his name, Seneca: that is to say, Se necans, which signified in English, a killer of himselfe. He wrote in his life time many goodly bookes, out of the which shal be picked some of the most pithie sentences both of precepts and counsels, and also of Prouerbs, Adages, Parables, Semblables, which in their places hereafter shall follow.

Of Sigismund, Emperour. Chap. 53.

SIgismund was the sonne of Charles the fourth king of Boheme and of Hungarie. He was ordained Emperor. He was a prudent, wittie, learned, and noble prince in person and countenance of such maiestie, as was comely and meet onely in a great Monarche and ruler of the world. But in war and deeds of armes vnfortunable: for he was oftentimes ouerthrowen and chased of the Turkes and other enimies. And for that he was king of Boheme he had it by succession after the death of his brother Vincesiaus. He raigned seuen and twentie yeeres, and departed this

Of Thales Milesius. Chap. 14.

THales (as saith Herodotus, Democritus, and Duris) had to his father a noble man, called Examius, & to his mother Cleobulina, of the stocke of Cadmus & Agenor: and was borne (saith Plato) vnder Damasius Prince of Athens, & is the first that euer was called a Sage, or wise man. He florished at Miletum, what time Oseas was Iudge in Israell, and Romulus Emperour of Roome: what time Senacherib king of the Chaldees sent the Assyrians to inhabit Iewrie, which from the counting of Eusebius was the 4550. yeare from the creation of the world. This Thales was verie well learned both in Astronomie and Philiche, and wrote many good workes, and was a Citizen of Miletum, as Phalerius writeth, and was come of a noble lynage, who after he had dispatched his busines belonging to the common weale, gaue himselfe to the serching out of naturall causes. And surely hee was a profitable Counseller to the common weale. For whē as Cresus demanded to haue had his fellowes, hee would not graunt to it, which afterward when Cyrus had gotten the victorie was cause of lauing their Citie. Heraclides saith that hee liued solitarilie. But some say he tooke a wife, and had a childe called Cidistus, but other say that hee liued chast all his life long: and when it was asked him why he would not gette children, hee answered, because hee woulde not be bound to loue them. When his Mother cryed on him continually to take a wife, he would saye he was too young, and afterwarde when his youth was past, and his Mother stil importunate,

he

he would saye, it was out of season, and too late. He woulde saye alwayes he was bound to thanke Fortune, but for three causes chiefly: first, because he had reason, and was not a beast: secondly, because he was a man, and not a woman: thirdly, because he was borne a Grecian, and not a Barbarian. Hee sayde there was no difference betwene death and life, and being asked therefore why hee dyed not: because (quoth hee) I should then make a difference. When hee was asked whether God knewe mens euill workes: Yea (quoth hee) and their thoughtes to. To an adulterer that asked him whether hee might sweare that hee was no adulterer, hee saide: Periurie is not worse than adulterie. When hee was asked what thing was hardest? Hee answered, a man to knowe himselfe. And what was easiest. He said to admonish other. What was sweetest? For a man (sayeth hee) to vse that he hath. What is God? That ỹ lacketh beginning and ende. And when he was asked what was the most difficil and seldest seene thing? Hee answered: an olde tyrannt. A selde seene thing indeed, for God either taketh them away before they be olde, or else ere their olde age chaungeth their heartes. Being demanded how a man might best suffer aduersitie? To see (said hee) his enemies in worse plight than hym selfe. It was asked him how we might liue best, & most righteously? to which he answered. In flying those things our selues which we reproue in other. Being asked who was happy, he said, he ỹ hath his bodily helth, is fortunat in riches, not of a vaine minde, but learned. These are part of his witty answers, his precepts, prouerbs, & seblables shalbe spoke

of in their places.

This Thales as witnesseth Appollodorus, liued 77. yeeres. Socrates saith 90. yeeres, and that he died in the 58. Olympiad, and florished in Cresus time, to whom he promised, that he would cause the riuer Alin to runne backwards against the streame. There were many more of his name, as testifieth Demetrius, Duris, and Dionysius. But this Thales Milesius the sage, being old and worne in age, died of heat whilest he beheld a triumph. Some say that as he went foorth of his house to behold the starres, he fel down suddenly into a pit, and was therefore mocked of an olde wife that he kept in his house, with this saying O Thales, how thinkest thou to comprehend those things that are in heauē, that canst not see such things as are before thine eies.

Of Theopompus. Chap. 55.

Theopompus an Historiographer, after the time of Herodotus and Thucidides. He was also an auncient Poet, and a king of Lacedemonia.

Of Tirtanus, otherwise called Theophrastus. Chap. 56.

Theophrastus Eresius, as saith Athenodorus was a Fullers sonne, and was first an hearer of Leucippus, a citizen of his owne Countrey. Afterward when he had also been a hearer of Plato, he gote him to Aristotle, whose successour he was in keeping of his schoole after his departure vnto Chalcides. He was a man of exceeding wisedome, and of singular

singular studie, and Schoolemaster (as saith Pamphila) of Menander the writer of Comedies. He was a very friendly man, & gentle to bee communed with. Cassander tooke him to him, and Tholomeus sent for him, he was so beloued of the Athenians, that when Demetrides had accused him of heresie, they would haue killed him for his accusation. There came from all places to heare him as many as two thousand men, which became his followers. All which notwithstanding, he was neuer the prouder nor higher minded, but continually one in vertuous humblenesse. In his time Sophocles Amphichdas sonne, made a law that no philosopher should keepe Schoole vpon payne of his life without the agreement and decree both of the Senate and the people: wherefore he with many moe of the Philosophers departed for a time. But the yeere following, when according to their good order Philo called Sophocles to the account of his doings, they returned againe, and the Athenians abolished that law and fined the maker thereof in fiue talents, and restored to Theophraste the regiment of his schoole. And where as before time his name was Tirtanus, Aristotle named him Theophrast, because of his diuine and godly vtterance. He vsed oft these notable sayings: we may better trust an vnbridled horse than a disordered word. Time is the most precious expence. He died beyng fiue score and fiue yeeres olde, when he had a while taken himselfe to ease. When his schollers before his departure asked if he would commaund them any thing, he said: I haue nothing to say vnto you, saue that this life maketh many things seeme sweet through y shew

of

of glory. But we all die as soone as we enter into this life, for nothing is more vaine than desire of glorie. But indeuour to be happy and blessed, and either regard not the performance of this precept, because the labour thereof is great: or else diligently indeuour to follow it. For thereby you shall attaine exceeding great glorie. Moreouer the vainnes of this life is greater than the profite. But seeing I am not able to counsel you what to do, consider you among your selues what is best to doe. As hee thus saide he gaue vp his ghost. The Athenians kneeling before him after his death, worshipped him openly. Hee wrote many notable workes, whereof this day we heare but of few, so many good thinges haue beene lost through negligence of men, and iniurie of time, he dyed verie rich, as may appeare by his testament which Laertius hath written at length. With diuers other things which to auoide superfluitie I haue omitted. His vertuous sayings shal follow in their places.

Of Xenophon. Chap. 57.

XEnophon the sonne of Grillus, was borne at Athens, he was shamefast & exceeding beautifull. It is said, that Socrates met him in a narow lane, & would not let him passe til he had answered him to diuers questions, & when hee asked him where men were made good & bad, whereat he stayed & could not tell. Socrates said, come with me & learne And so he did vntill such time as hee went to Cyrus, whose fauour he obtayned, & became in greate reputation with him, and wrote all his actes. Hee had a woman called Philecia, which followed

followed him, by whom he had two children. He had much trouble in his life, and was banished, and fled from place to place till he came to Corinth, where he had an house. And when the Athenienses intended to succour the Lacedemonians, he sent his two sonnes, called Diodorus and Gzillus to Athens, to fight for the Lacedemonians: frō which battaile Diodorus returned without doing any gret feat: but Gzillus fighting manfully among the horsmen, died about Mantinia. And when Xenophon (which was dooing Sacrifice with his crown on his head) heard that his sonne was dead, he put off his crowne: but when he afterwards heard that he dyed fighting valiantly, he put it on agayne, not so sory for his death, as ioyous of his valiantise. He died at the Citie Corinthum, as saith Demetrius, being verie old: a man both good and valiant, expert in riding and hunting, and greatly skilled in martiall affaires, as appeareth by his workes. He was also religious, and much intentiue about sacrifice, and was a follower of Socrates. He wrote xl. bookes intituled euery one by a sondry name: and Thucidides workes which by negligence were lost, he brought to light. And was him selfe so pleasant in his stile, that hee was called the Muse of Athens. There were more of this name, of whom this is the chiefe, whose good sayings and preceptes hereafter shall be touched.

Of Zenocrates. Chap. 58.

XEnocrates the sonne of Agathenor, being born in Calcedony, was Platoes scholler euen frō his youth. He was blunt witted & slowe,

slow, insomuch that Plato speaking of him and Aristotle, would say that the one had need of the spurre, and the other of the bridle. He was graue and earnest, and dry in his communication. He was much in the schooles, and if at any time he went into the towne, boyes and foolish people would cry after him for the nonce to anger him. He was so chaste, that when mē for the nonce had hired an harlot to meddle with him, which lying with him many nights could not obtaine hir purpose, she sayd he was an image and no man. When his fellowes would cast into his bed Lais (which was at that time the fairest strumpet in Athens) when she would entice him with hir whorish conditions, he would cut his own mēbers, bicause she should not ouercome him. Being sent with other Embassadors to Philip, whē all the rest tooke rewards and banketted with him, he would not: Insomuch, that when Philip many times would talk with him, he refused. For which cause Philip admitted him not for an embassador. And when he with the rest of his fellowes was returned to Athens, they said that he went with them in vain. And when (according to the lawes) he should therfore pay a forfaite, he counselled the rulers to take good heed to the common weale, saying that Philip with gifts had corrupted all the other Embassadors, but could not make him grant by any maner means which (they hearing) esteemed him more than euer they did before. Being sent another time to Antipater to redeem the prisoners which he had take in battell, Antipater desired him to dine wt him, which he denying, said: I came not to dine and banket, nor to take pleasure with thee, but to

redeem

redeem my fellows from the sorrowes which they suffer with thee. And when Antipater heard the wisedom & saw the constant mind of the man, he gently entertaining him, deliuered his prisoners. Whē Dionysius in his presence said to Plato, some body shall take from thee thy head, he said: that they shal not, except they take away mine first. He liued holily, & wrote exceeding many goodly works, and died beyng [illegible] yeeres old. His goodly counsels shal be spo=ken of in their places.

Of Zeno Eloates, Chap. 59.

ZEno Eloates the sonne of Piretus, by a=doption became Permenides son, he was of body large and tall, and learned of his adopted father his Philosophie, wherin he be=came so excellent, that as Plato and Aristotle saith, he was the first deuiser of Logicke. He was a noble man both in gouerning the com=mon weale, and also in teaching of philosophie. There was in his time one called of some Nearchus, of other Diomede, which vsurped the gouernāce of his country, and there accor=ding to his lusts, without respect either of law or iustice, vsed all points of tyranny. Wherfore Zeno with other conspiring to put him downe or driue him thence, were preuented of their purpose, and Zeno taken. And when the tyrant inquired of him what confederates and pro=uision of weapon they had, he mindyng to make him afrayd, confessed that all those whom the tyrant trusted most, and tooke for his chiefest friends, were of counsell in his conspiracie. And when he told him certaine things openly of some of thē, he fained that he

would

would secretly shewe him greater matters. And when the tyrant therefore went to him, & bowed his heade to him, hee with his teeth caught him by the eare, or as (Demetrius saith) by the nose, & left not his hold till he tare it quite away. But when the tyrant, the more incensed herewith, brought him to the racke, as saith Antisthenes, hee woulde confesse nothing more than what he did at ỹ first. Wherefore as saith Hermippus he was by the tyrant put into a morter of stone, and there pounded with a pestle to force him to bewray his confederates. And when he was therewith almost killed, he cried out to the people: fie vpon you cowardes, that yee can suffer a tyrant the destruction of your countrey thus to deale with you, & though nothing els might moue you, me thinkes this crueltie which I sustaine of him, for my countrey sake & yours, were sufficient. And when he had so saide, because hee woulde confesse nothing, he bit off his owne tongue, & spat it out in the tormentors face, who therefore killed him, as Hermippus saith. But Antisthenes saith, that the people moued partly with his words, but more with his manhood & greuous tormentes, fel immediatly into a rage, & with stones killed the tyrant. He despised all pomp & glorie, & for iustice and truth sake all kinde of tormentes, when men rayled at, or slaundered him he would be angrie, and when diuers philosophers would therefore reproue him, he would make this answere: if I should not be moued with reproches, then should I not neither delight in praises. His other sayings shall be noted in their places.

The summe of all.

In this first booke of Philosophers I briefly declared,

The

The right order of their liues, and godly conuerſation,
Whoſe examples of vertue ought ioyfully be embraced
And to be followed of all men without exception.
Their counſelles are comfortable in euery condition,
And next the diuine ſcriptures there is nothing more true
Than their godly good doctrine, to trade men in vertue.

THE SECOND Booke.

Of Theologie Philoſophical. Chap. 1.

Becauſe the name of Philoſophers or heathen men is a thing verie odious to ignorant eares, who wil not only ſuſpect, but alſo deſpiſe what ſoeuer the heathen teach, taking them for infidels and miſbeleeuers, therefore I thought it good before I came to their preceptes, to ſhewe their opinion concerning religion, that it may bee knowne what they beleeued of God, of themſelues, & of his workes, all which they themſelues doe cal Philologie: for no doubt the common weales wherein they dwelt, had ſundrie religions & thoſe moſt vile and ſhamefull, ſome worſhipping their owne deuiſes, as Idols or images of men, beaſtes, diuels, & other thinges, other ſome ỹ creatures themſelues, as ſpirits, diuels, Sun, Moone, Starres, Elementes, men, ſerpentes, onions, and other like, and with fonde and deteſtable ceremonies, ſeruing them with drunkennes, cherie and ſacrifice of al kindes of cattle and foule, yea, murdering children, men & women,

yea,

yea, and their owne selues to do their gods homage. But these philosophers of whō I treat, although for feare, obedience and quiet sake they seemed to doe as the common people did, yet knew they by the search of nature that there was but one God, and that all their religions were wicked and abhominable. And therefore some of them cried out vpon them, and rather suffred death, than agreed to allow them: as for example Socrates, whose life you haue before in folio 31. For as S. Paule saith, that consideratiō of the creatures which they sawe, draue them to confesse there was a creator, who as by his wisedom and power he had ordained all things, so by his prouidence and goodnesse ordered and preserued them. They perceiued also that there was in themselues a reason and minde, which attained to the knowledge of God, and had power to cōprehend and commaund spirites, which sith they be immortall: their soule must needes also be immortall, because it had power ouer immortall things. But although they knew God and themselues in this wise, yet ouercome with worldly pleasures, many of them worshipped him not as they ought, but fell with the world to idolatrie, for their bodily commoditie, following the lust and sensualtie of the flesh. But none of these heathen philosophers (or sure very few) were of that sort, but like true, wise, and constant men, both knew GOD and serued him with puritie of life, which is his true seruice, whereof what they thought, and what they taught is declared in this booke, which I call their Theologie, because it concerneth specially their doctrine of God, which when it shall be read & duly consi-

dered

bered: I doubt not but the odiousnesse of their heathen names shall so little trouble any man, that their precepts shall the rather bee accepted, considering that they be both honest & natural, and come from such men whose heathen lines do staine in vertuous perfectiō (I am sory to say it, but more sory to see it) our honest profession that now be or ought to be Christians.

Of God, of his workes, of his mercie and Iustice. Chap. 2.

THe order of all things that are visible in this world, declareth that there must needes bee one principall cause and beginning which we call God, and also that the same order cannot be without prouidence and one perpetuall gouernour. Aristippus.

That is God which lacketh beginning & ending: which God being made of none, hath by his owne power created all thinges. Hermes.

God is the beginning of all things. Plato.

He onely is to bee knowne and taken for a God which is not onely a creator, but also a comforter, a preseruer a sauiour, & a deliuerer.

There is a God which doth rule and gouerne al things, which maintaineth the course of starres, the changes of times, the alteration and order of thinges, beholding both Sea and land, who also plainly seeth, both the liues and doings of all men. Cicero.

There is a liuing God which onely knoweth, which onely remembreth, which foreseeth, gouerneth, and moderateth all thinges, and he it is that liueth for euer. Cicero.

There is no kinde of men so rude or so hard: which although he be ignorant what God bee

ought to haue, that yet knoweth not but there is a God.

This seemeth to be a most sure and principall occasion why we should thinke there is a God because there is no nation so sauage and beastiall, either any man so barbarous and rude, whom the opinion of God hath not truly touched.

Who is so vtterly mad, which when he looketh vp into heauen, doth not thereby knowe that there is a God, or thinketh those thinges to be done by chaunce, which are made by so great power, order and alteration whereof no man is scarce able by any art to pursue.

What may bee so plaine and manifest, when we looke vp into heauen and behold the Sun, the Moone, and the Starres, shining with glory in heauen, as that there is some GOD which ruleth and gouerneth them.

Let al men in this be truely perswaded, that God is the moderator and gouernour of all thinges: and that all thinges also bee done by his only power and appointment, and that he it is, which most clerely beholdeth euery man, both what he doth, what he admitteth in himselfe, with what minde & godlines he doth loue and fauour religion, and that hee hath also a regarde both of all Godly and wicked men.

Plato. God is without any body, inuisible and also immortall: whose forme cannot be perceiued with the eyes of mortall men, nor yet described by any sensible knowledge.

Plato. God in power is in all things, and in euery part of the worlde: and by his prouidence all thinges are preserued, gouerned, & moued, and he himselfe is of none other, either moued or gouerned, but is ỹ first comprehensible mouer.

God

God is the principall and chiefest God a- Aristotle.
boue all nature: whome all creatures honour and looke for.

The diuine nature and substaunce of God suffereth neither chaunge nor ende: for it is both immutable and infinite.

In God, nor about God, can be none euill: Plato.
therefore all euill is far from God: for al goodnes proceedeth from him, and hee is the onely fountaine and principall goodnesse.

God as he is almighty: so may hee worke in all thinges after his owne opinion and will, except Iniustice.

There is nothing that God cannot bring to passe, and that without labour or trauel.

God is all goodnesse, all charitie, all loue.

The God immortall hath made all thinges Mar. Aur.
communicable to men mortall, except immortalitie, and therefore hee is called immortall, because he neuer dyeth: and we also be called mortall and failing, because wee all take an ende.

God the author of all goodnesse hath created all good thinges.

God is carefull for all as well small as Plato.
great.

God is pitifull, for though he giueth vs paine, Mar. Aur.
yet he keepeth the fault close.

In all thy troubles, commit thy selfe onely and altogether vnto the most high and mightie God: and feare not men that threaten, nor trust men that speake faire, but trust him that is mercifull, true of his promise, and able to make his worke good.

To looke for no helpe of man, bringeth the helpe of God to all them that seeme to be ouerthrowne in the eyes of the wicked.

Peter Lumb. Onely God forgiueth and pardoneth vs of our sinnes.

God knoweth and seeth both the deeds and also the thoughtes of all men: from whose knowledge nothing may be hid.

God presently beholdeth all thinges.

Diogenes. God knoweth al men, he loueth the iust, and hateth them that worke wickednes.

Hermes. No man may escape the iust iudgment of God.

Alex. Seuerus. God is our onely Iudge: who beeing in heauen fayleth not to punish all them that abuse his Image.

Phocion. As God findeth thee to be when hee calleth thee, so doth he iudge thee.

Mar. Aur. God is so righteous that his fierce and cruell chastisementes neuer fall vpon the earth, but by our owne cruel shrewednesse: and our secrete sins in such wise awaketh vs that we acknowledge to haue but due & open Iustice.

Hermes. God will rewarde euery man according to his workes

Mar Aur. The iust God neuer appeaseth his yres against vniust men, but if the requirers bee verily innocent and meeke: God is so iust that he will not giue iust thinges but by the handes of iust men.

Diogenes. If thou wouldest obtayne any thing of god, frame thy wordes according to his will.

Pitkago. Desire nothing of God, saue that which shal be rightfull, for he wil graunt nothing vniustly asked.

Socrates. Be careful in such things as pertain vnto god

Anacharsis. Though God exalt thee in this world, be not proud nor despise any man therfore, nor think not thy selfe better than another, but remēber that God by creation hath made all men alike.

...tisthe. Forasmuch as all mē, although they be great

sinners

sinners, receiue dayly great benefites of God: they are therefore much more bound to thank him for his grace, & most heartily to aske him forgiuenes for their sinnes and trespasses.

God greatly esteemeth vertuous people, though in the world they be little set by. Socrates.

A good man is the similitude of God.

All the worlde is the temple of God. Hermes.

When thou wilt fast, purge thy soule from filth, and abstayne from sinne, for God is better pleased therewith, than with abstayning from meates.

Here followeth seuen things to be noted of God. The first is, let neuer man leaue God for another man, for feare that God depart from the miserable man in his most great necessitie. The seconde is, that more auayleth to holde vpon the part of the immortall God that is in heauen, than with all the mortall men in the whole world. The third is, that men should beware to annoy God, for the yre of God doeth much more domage, thā the iniquitie of al mē. Mar. Aur.

The fourth is, ỳ God neuer forgetteth a man at any time, but if God be forgotten by him, a M. times. The fifth is ỳ God doth suffer, that one shuld be persecuted of an other that is euil, if hee haue first persecuted one that is good. The sixt is, if men will haue God fauourable vnto them in time of warre, they must first serue him in time of peace. The seauenth is, ỳ God as a pitiful god, sendeth not to any realm any kinde of extreeme chastisement, but if it be for some extreeme offence committed in the same realme. As God is full of mercy, so is hee also a iust God. As wel in aduersitie as in prosperitie, reioyce and thanke God.

God supplyeth where our power lacketh. Phocion.

Be mindfull of God, for the remembrance of him keepeth men from euill.

Plato. Like as God surmounteth all other creatures, so the remembrance of him surmounteth all other imaginations.

The summe of all.

God is a substance for euer durable,
Eterne, omnipotent mercifull, and iust,
Which guideth all thinges in order conuenable.
A God in whom each man ought for to trust,
Who by prayer giueth grace to mortifie our lust.
In whose feare and loue, all that shall heere endure,
Shall after this life of better life be sure.

Of man, and what he is. Chap. 3.

Chilo. There is nothing so hard a matter, as for a man to know himselfe: for we be so blinded with selfe loue, that wee flatter our selues in many thinges.

Agapetus. Let vs learne first of all this cõmandement of God, Knowe thy selfe, and let vs follow it, for he that knoweth himselfe shall know God, and hee that knoweth God, shall bee made like God. He shall be made like God, that is worthy of Gods fellowship: he is worthy of Gods fellowship, that doth nothing vnworthy of God, but thinketh on godly and heauenly matters, and speaketh that he thinketh, and doth that he speaketh.

Pithago. Thou shalt knowe thy selfe according to Gods commaundement, if thou consider what thou art, what thou wast, and what thou shalt be: by this last, both the first are knowne, because the last is most euident. Thou knowest thy body shall putrifie and become earth, then was it earth before it was thy bodie, for looke where

where into any thing ceaseth, thereof bee sure it had the beginning. And seeing that neither in, neither with the earth of thy body, is any wisedome, discretion, or knowledge lefte after death, it is euident that those thinges (which while thou wast aliue were in thee) came not of the earth, for whatsoeuer cõmeth naturally of any thing, is so ioyned therewith, that it can not be seuered. And therefore thy growing and sensible moouing life, that came of the earth, remaineth so with it, that by putrefaction plants, & wormes do ingender thereof, which increase, moue, & feele, as thou didst. But wisedome, discretion or knowledge, they haue not, whereby thou mayest knowe, thou hadst them from some other thing, and not of the earth or bodily mixture. If wisedome, discretion, or knowledge come not of the body, then seeing they be the best things in man, they must come of a better thing. And better than the Elements (whereof man is made) is nothing, saue God, and spirit & power proceeding from God. Then is thy reason or soule, which I cal knowledge, discretion, and wisedome (either God or his spirit) and so of it selfe immortall, and incorruptible.

Man is a creature made by God, of two parts, of a soule euerlasting, immortall, of substance inalterable, wherein is reason, wisedome, and knowledge: and of a body fraile, and corruptible, made of the 4. Elements, whereof commeth life, lust and senses. Plato.

Because God made man to his owne likenesse and similitude, hee therefore loueth him according to the common prouerbe. Al things loue that which is most like to it selfe. plato.

Mankinde whom God hath onely indued Tullius.

with the great gift of wit, vnderstanding and reason aboue al other creatures, may not most of all sticke stil or abide in this grosse appetite to trauaile for nothing els but for pleasures & profites of this fugitiue & vaine world, but insuing rightly the heauenly guide of our nature, must be led to the desire of truth, honor & seemlines: wherewith the more that we be decked, adorned & beautified, the further off we shal be from the brutishnes of beasts, & approued the nearer vnto the nature diuine, which of it self is onely most excellent, & therefore most specially to be embraced.

Tullius.

As al thinges (whatsoeuer they be) that are bred vpon the earth, are all created & bred for the cõmoditie & vse of man: so man for the cõmoditie of man, is begotten into this worlde, that they (as men among themselues) should be helpers one of another.

Aristotle.

Man is the paterne of frailtie, the spoyle of time, the playe of fortune, the image of inconstancie, the triall of enuy & misery, & al the rest of him flesame and choler.

Herodotus.

Miseries haue power vpon man, not man vpon miseries.

Democrit.

There is no stablenes in ought that belongeth to man, but all thinges are guided with a disorderly course, men neuer can scarcely finde any good thing, seeke they it neuer so diligentlie: but euill thinges fall vpon them vnsought for.

Socrates.

The chiefe cause of all euils that happen to man, is man himselfe, for he through his greedie lusts & desires troubleth both himselfe, and all other creatures.

Hermes.

O man vnkinde, more cruell than wylde beasts, all thinges hate thee, because thou destroyest

troyest all thinges, death watcheth for thee e-
very houre: if thou flie into the earth ẏ wolues
& other wilde beasts will deuour thee, if thou
clime vp into the trees, birdes & wormes will
assault thee: if thou take the water, the Cro-
codils & Ewts wil destroy thee, which beasts
nature hath iustly ordained, to take vengeance
vpon vniust men.

When dwelling vpon the earth, glad of rea-
son, able to talke, & hauing soules immortall, Apuleius.
their members subiect vnto death, they are
both of merte & careful mindes, they haue bru-
tish & vile bodies, not like in all conditions but
all like in errors; all of peuishe boldnes, stiffe
in hope, vaine in labour, brickle of fortune, e-
uery one mortall, & yet euer continuing toge-
ther their whole kinde, by mutual succession of
their brood, changeable, their time euer flying
away, long before they bee wise, some dead,
some forgotten, and in their liues are neuer
sufficiently contented.

Man is vncertaine of any thing all his life Thales.
space, finding nothing that hee maye leane or
trust vnto, hee wanders euer among doubtfull
chances, with vaine hope alwayes comforting
his minde, for no man knoweth certainly what
shall betide him, or how, when or where hee
shall leaue his carcas.

Man is onely a breath & a shadow, & al men Eurip.
are ignorant and as fraile and vnconstant as
the shadow of smoke,

God hath so ordayned for mankinde, that Homer.
we must liue in care, for among al things that
liue and creepe vpon the earth, none is more
miserable than man.

All beasts are happier and farre wiser than Menander.
man: for beholde the Asse of beastes no doubt

most miserable, yet hath he no harme through his owne fault, saue what doth hap him by nature, but we besyde our naturall euils, procure our selues many other, for we be sorie for euery misfortune, angry for euery euill worde, if any straunge thing happen, we are amazed, and afraide of euery shadow.

Bias. Griefes, opinions, greedie desires, & lawes, are euils of our owne procuring not sent by nature.

Diogenes. Men in the beginning accompanied themselues together, and builded Townes to saue them from wilde beastes: but now contrarie, for their safegarde they are glad to flie al company and to liue in wildernesse, safer abroade among wilde Tygers, than in any towne, among tame officers.

Plato. All men are by nature equall, made al by one workeman, of like myre, and (howsoeuer we deceiue our selues) as deere vnto God is the poorest begger, as the most pompeous Prince liuing in the worlde.

Herodotus. To them that be greatest in worldly welth, the greatest mischiefes euer approch.

Seneca. It may chaunce to eath man, that chanceth to any.

Hermes. My sonne, the endes and disposition of all thinges are in the handes of almightie God, and he ordereth them as he list, man hath no power ouer his life, but wee liue like beastes alwayes ignorant, doing and suffering that God hath appointed, notwithstanding wee comfort our selues still with good hope and confidence.

Plato There be in euery man two powers drawing and leading him: A desire of pleasure, which is bred in the body: and a good opinion coue-

ueting onely good thinges. Betweene those
naine, there is continuall strife in man. And
when the opinion hath the masterie, it maketh
a man sober, chast, discreete, and quiet. But
when desire getteth the vpper hande, it ma-
keth him a lecher, a riotter, a surfeter, a brau-
ler, couetous, and vnquiet.

Woe be to him, which contemning the ex- Socrates.
cellencie of his owne nature, and the diuinitie
that is in him, serueth onely his bodely lustes,
killing his owne soule, through his vile de-
sires and beastly delightes.

Nature is a certaine strength and power Augusti.
put into thinges created by God, who giueth
to each thing that which belongeth vnto it.

The nature of a man (properly of it selfe) is, Amintas.
neither apt to keepe measure in displeasure,
nor yet in gladnesse and pleasure: for he is dri-
uen by the violence of affection, sometime
with pittie, and sometime with furye, as his
desire present doth gouerne him.

Hee ceaseth to be a man, and is indeede but Zeno.
a brute beast, that leaueth the rules of reason,
and giueth his minde onely to the fulfilling of
his bodily lustes.

The summe of all.

Man that consisteth of bodie and of soule,
Is Gods good creature, specially made,
To know his maker, also to controle
Such lusts in flesh, as Elementes perswade,
A beast, if that his life he beastly trade,
An earthly God, if voide of hope and hate
He liue content, and know his owne estate.

Of the Soule and gouernance thereof.
Chapter 4.

Hermes. The most precious and excellent thing that God hath created heere in earth, is a man, and the richest thing to him is his soule and reason: by which he keepeth iustice, and escheweth sinne.

Solon. The soule is an incorruptible substance, apt to receiue either ioy or paine, both heere and elsewhere.

Plato. By the iustice of God the soule must needs be immortall, and therefore no man ought to neglect it, for though the bodie dye, yet the soule dieth not.

Socrates. The soules of the good shall liue into a better life, but the euil into a worse.

Pithago. When a resonable soule forsaketh his diuine nature, it becommeth beastlike and dieth. For although the substance of the soule be incorruptible, yet lacking the vse of reason, it is imputed dead, for it lacketh the intellectiue life.

Plato. If death were the dissoluing both of bodie & soule, then happie were the wicked, which being rid of their bodie, should also be rid of their soule & wickednesse. But forsomuch as it is euident that the soule is immortall, there is left no comfort for the wicked to trust in.

The soule when it dieth carieth [illegible] with it, but her vertue & learning, & hath [illegible] selfe none other helpe, wherefore all such as, for the multitude of their sinnes & mischiefes are hopelesse, & such as haue cõmitted sacrilege, slaughters, with such other like wickednesse, & iustice of God and their owne desertes damne vnto euerlasting death, from which they shall neuer bee deliuered. But such as haue liued

ed more godly than other, being by death de-
liuered from the prison of the body, shal ascend
by into a purer life and dwell in heauen euer-
lastingly.

The immortality of the soule excludeth all hope from the wicked, & establisheth the good in their goodnesse. Leginon.

The soule that followeth vertue shal see God. Socrates.

The soule despiseth all worldly businesse, which being occupied about heauenly mat-
ters, reioyseth to bee deliuered from these earthly bandes. Boetius.

The delights of the soule are, to knowe her maker, to consider the workes of heauen, and to know her owne estate and being. Aristotle.

A cleane soule delighteth not in vncleane things. The night seemeth tedious vnto a man & darke, how much rather a soule dest-
tute of the light of God, & darkned with sinne. Solon.

The goodly beauty of the body pleaseth the eyes, but how honest a thing is the beautie of the soule? A deformed vilage seemeth an vn-
pleasant thing, but how odious a thing is a minde spotted & defiled with vices. So onely shall the soule happely depart from the body at the last ende, as afore hand she hath diligently (through true knowledge) recorded & practised death. And also haue long time before, by the despising of thinges corporal, & by the contem-
plation and loue of thinges spiritual, vsed her selfe to be (as it were in a certaine maner) ab-
sent from the body. The soule knoweth all things: wherefore he that knoweth his soule, knoweth all thinges: & hee that knoweth not his soule, knoweth nothing. Socrates.

Little teaching sufficeth the good soule, but to the euil much teaching auaileth not. Plotinus.

The

Seneca. The well disposed soule loueth to doe well, but the euill desireth to do harme.

Boetius. The good soule graffeth goodnesse, the fruite whereof is saluation, but the euil planteth vices, whose fruite is damnation.

The good soule is knowen in that it gladly receyueth trueth, and the euill by the delight that it hath in lies.

The soules of the good be sorrowfull for the workes of the wicked.

Pithago. A good soule hath neither too great ioye, nor too great sorrow, for it reioyceth in goodnesse, & sorroweth in wickednes. By the meanes whereof, when it beholdeth all thinges, & seeth the good and bad so mingled together, it can neither reioyce greatly, nor be greeued with ouermuch sorrow.

Plato. Soules be lost that delight in couetousnesse.

He who so desireth the life with the soule, ought to mortifie it with the bodie, and giue it trouble in this world.

Hermes. It is better for ꝑ soules sake to suffer death, tha to lose the soule for the loue of this life.

Hermes. Whyle the soule is in companie of good people, it is in ioy: but when it is among the euill, it is in sorrow and heauinesse.

He is in great daunger that loketh not to his soule.

Sickenesse is the prison of the bodie, and sorrow the prison of the soule,

Socrates. A wise man ought to loke as carefully to his soule as to his bodie.

Seneca. It is better to haue a soule garnished with vertue & knowledge, than a body decked with gorgeous apparell.

Wil dome, vertue, and vnderstanding, are the garnishings of the soule.

Order

Order thy selfe so, that thy soule may al- Pythagor.
wayes be in good state, whatsoeuer come of the bodie.

Dispose thy soule to all good and necessarie thinges.

Euill men by their bodily strength resist their Plato.
misfortunes: but good men by vertue of the soule suffer them patiently, which patience cō-meth not by might of arme, by strēgth of hand, nor by force of body, but by grace of the soule, by which wee resist couetousnesse and other worldly pleasures, hoping to bee rewarded therefore with eternall blisse.

Blessed is the soule that is not infected with Antisthe.
the filthinesse of this worlde.

The vanities of the worlde are an hinde-rance to the soule.

Wo be to the sinfull soule ỹ hath not power Plato.
to returne to her owne place, whose filthie workes of bodily pleasure, do hinder her from the blissefull state, and keepe her downe from the presence of God.

No deade carion so loothsomely stinketh in the nose of any earthly man as doth the abho-minable and deade stinking soule of man in the presence of God.

The soule of man is dead, and hath lost both his life, his beautie, & sweetnesse, when there proceedeth wickedly from it, detractions, blas-phemies, lyings, filthie communication, and such like.

If the soule of man (through sinne) be once deade: it is neuer againe reuiued, but by the onely meere grace and mercie of the most gra-cious and lyuing God: whose vengeaunce (by his iustice) still waiteth the destruction of the wicked and wilfull sinners.

As

Plutarch. As the bodie is an instrument of the soule, so is the soule an instrument of God.

The bodie was made for the soule, and not the soule for the bodie.

Tullie. Mans soule beeing decerpt or taken of the portion of diuinitie, called Mens, may be compared with none other thing (if a man might lawfully speake it) but with God himselfe.

The minde of man is not a vaine or idle substaunce of man, but is a liuely substaunce, which endeuoureth it selfe busilie to set forth & expresse in worde whatsoeuer it doth conceiue in it selfe (by the meane of the spirit) which is (as it were) the conduct whereby the word is brought forth from the deepe secret partes of the minde.

Cateline. We vse specially the rule of the soule, & seruice of the bodie: the one we participate with God, and the other with beasts.

Socrates. The soule passeth out of this worlde more swiftly than any bird that flyeth.

Diogenes. Like how much the soule is better than the bodie, so much more grieuous are the diseases of the soule from the griefes of the body.

The soule cannot but euer liue, it hath none end of liuing: yet we may saye that the soule liueth & dieth. It liueth in the grace & fauour of God, & dieth in the malice of the Diuel.

The soules life is the light of vertue, and his death is the darknesse of sinne.

The summe of all.

Of all the good creatures of Gods creating,
Most pure and precious is the soule of man,
A perfect substance at no time abating:
Which with the body the passions suffer can,
In vertue ioyous: in vice both woe and wan,
Which after death shall recey ue the rewarde,
Of workes which in life time it most did regarde.

Of

Of mans life, how full of miseries and wretchednesse it is. Chap. 3.

LIfe is nothing else, but as it were a glue, which in man fastneth the soule and bodie together, which proceedeth of the temperament of the Elements, whereof the bodie is made, which (if it be not violently melted before through our owne distemperance, or loosed with the moisture of our owne merites, or sodainly consumed with ỹ loue or hate of God) weareth away through age of the body, and so at length commeth to nothing. Hermes.

Life is a brittle and miserable fetter which chaineth the pure and euerlasting soule to the vile, sinfull, and corruptible body. Plato.

Life is of his owne nature a greuous thing, most miserable and full of innumerable cares and griefes. Menander.

Life is a perillous passage, for we be therein troubled with stormes and tempestes farre more miserably than such as make shipwrack, for we sayle as it were in the Sea, alwayes in doubt, hauing Fortune our liues gouernour, some hauing prosperous windes othersome contrary: but we arriue altogether at one hauen vnder the ground. Socrates.

O life how may a man get from thee without deaths helpe? thy euils be infinite, and yet no man is able either to auoid, nor yet to abide them. Onely the Sunne, the Moone, the Starres, the Sea, and Land are pleasaunt, because they are by nature beautifull, all other things are doubtfull and greeuous. And if any good thing happen to any man, he feeleth also therewith tribulation and sorrow. Pithagor.

Consider that mans life is weake and fraile, Democrit.

fulfilled with many froward and troublesome busines in prouiding for it, meane sufficiencie, and thinges needfull to saue it from miserie.

Menander. There is no kinde of life but may be exceedingly discommended as hauing in it no notable, worthy, or honourable thing: But all mingled with frailtie, weakenesse, and many greeuances. What life then should a man lead? abroad, that is to say, in offices, are strifes and troublesome actions, at home cares, in the fielde greate labours, in the Sea feare, in wandring or iourneying. if it bee voyde of ieopardy, yet it is painefull and tedious. Art thou maryed? then canst thou not bee without cares, wilt thou not mary? then is thy life vaine and solitarie.

Children bring sorrowes, but lacke of them make the life vnpleasaunt. Youth is wilde and foolish, age weake and feeble. Wherefore one of these two thinges is to be chosen, either neuer to be borne, or to dye immediately after our birth.

Heraclit. Alas alas what a sorte of diuers euil chances and how straungely they happen to vs in this life, one bewayleth the losse of his children, his wife, and goods, another weepeth for lacke of health, libertie, or necessarie liuing. The workeman maymeth himselfe with his owne toole, while hee earnestly applyeth his businesse, the idle man is pined with famine, bitten with dogs, imprisoned and whipped in euery good towne, the gamner breaketh his leg in dauncing, his stones in vaulting, his lungs in running, his arme, his shoulder, or his necke in wrastling. The aduouterer consumeth himselfe with botches and lepry.

The

The Dicer is sodainly stabbed in with a dagger. The student wrongeth continually with the rewme or the goute. Who is free from the strokes and murther of theeues, or from the wounds, ruine, and slaughters of souldiers worse than theeues: besides that, iust and innocent men are oftentimes wrongfully punyshed, imprisoned, banished, and piteously put to death, children are smothered in the cradle, fal into the fire, are drowned in the water, ouerrun with beastes, poysoned with spyders and murdered or plagued with infection of the Aire, besides diuers sicknesses, and other casuall happes, as falling of houses, dearth, famine, thunderbolts, lightening, floudes, and many moe troublesome chaunces which sodainly alight vpon all men indifferently.

Whosoeuer thinketh in this life to liue without labour and sorrowe, is a foole: for God hath so appoynted our state, that we by vertue of our soule should suffer and subdue al kindes of aduersities. Solon.

Little would we regarde the true life of the soule which it entreth after it is loosed from this life, if this life had any pleasure in it, notwithstanding the innumerable sorrowes and griefes that wee sustaine thereby, wee are so loth to be rid of it. Zeno.

How can life bee of any great value, when euery souldier will sell it for fyue pence. Life is like one dayes imprisonment: for the whole time of our life is but as a day, vppon which the night of death commeth. Diogenes.

God hath purposely ordayned the griefes, miseries, & sorrowes of this life to be so many and greate, and the pleasures thereof so smal and few to make vs the more desirous of the Socrates.

heauenly life, which is nothing but ioye and pleasure.

There is none either so great an orator or els so mighty an enchaunter as life is, for it
Plato. perswadeth vs the contrarie of that which both we see and feele. For notwithstanding that we know our owne frailtie, and that we must needs die: yet what wronges, what hatreds, what labors, and what greedie deuises, begin we daylie afresh, in hope, or rather assurance of life, to finish and enioye the fruites of our enterprises.

Sen. ca. The flowers of life which are lustes & pleasures, are false shewes, shadowes, & vanities, & the fruites thereof, labor, care sickneſſe, & tedyousneſſe, the tree it selfe, corruption & frailtie.

Theophr. What a shame is it for men to complayne vpon God for shortneſſe of their life, when as they themselues as short as it is, doe through riot, malice, murthers, care, & wars: make it much shorter, both in themselues and other.

The summe of all.

Life which chaineth the body and soule in one,
Is fraile and vaine, more slipper than the slime.
Heapes full of cares, but quiet hath it none,
Ordaynde of God a prison for a time.
To plague and purge the body and soule from crime,
Which who so spendeth vertuously and well,
Shall after it in ioyes and glory dwell.

Of the world, the pleasures, and daungers thereof. Chap. 6.

Aristotle. THe worlde was created by the diuine puruеyance of God.

The goodnes of GOD was cause of the
Plato. worldes creation.

God

God created this worlde a place of pleasure and reward, wherefore such as suffer in it aduersitie, shall in another worlde be recompensed with pleasure. Hermes.

This worlde is a waye full of hid thistles: wherefore euery man ought to beware howe he walketh for pricking of himselfe. Seneca.

Hee is not wise, knowing he must departe from this worlde, that busieth himselfe therein, to make great buildings.

This worlde is like a burning fire, whereof a little is good to warme a man, but if he take to much, it wil burne him altogether. Pythagor.

We may vse this worlde, but if wee abuse it, we breake the loue that we haue to God.

He that loueth the worlde hath great trauel, but he that hateth it hath great rest.

Print in thy minde, and execute with lively diligence, the effect of this counsel following, wherein is contained thy life & death, thy ioy & sorrow, as wel in this present transitorious worlde, as also in the other euerlasting worlde to come. Socrates.

Three thinges thou must diligently note, that is to say, the soule, the body, and the substance of this worlde. The first place of these three (by good reason) hath the soule seing it is a thing immortall that is created and made after the figure and shape of the almighty and euerlasting God. Soules.

The next and seconde roome hath the body, as the case and sepulcher of the soule & neerest seruant to the secrets of the spirit. Bodie.

The third roome and place occupieth the riches & goods of this worlde, as the necessarie instruments or tooles for the bodie, which cannot want nor lacke such needfull thinges. Goods of this world.

Let then the eyen of thine inward minde first chiefly & diligently

behold the first and best thing in thee, that is, thy soule. Next vnto that, haue respect to thy bodie, and thirdly consider the world. Hee that happely (through grace of the liuing God) keepeth these three in their degrees & due order, shall surely content God, please himselfe, and satisfie the worlde. First therefore care for thy soule, as for thy chefe iewell and onely treasure: care for thy body for thy soules sake. Take heede aboue all thinges that thou goest not backewarde, as hee doth that first careth to be a rich man, next to bee a healthfull man, and thirdly to be a good man, where he shoulde doe cleane contrarie: first to studie for goodnesse, next for health, and last for wealth.

We see by experience so great blindnesse among men, that they in such wise care for ryches, that very little they care for the health of the body, and nothing at all they minde the state of the soule.

Hee that loueth the worlde shall not faile of one of these inconueniences or both: that is, either to displease God, or else to be enuyed of mightier men than himselfe.

This worlde is but a passage into the other: wherefore hee that prepareth him thinges necessarie for that passage, is sure from al perils.

Mar. Aur. The world is so malitious, that if wee take not good heed to prepare against his wyniches, it will ouerthrow vs to our great losse & hurte.

Beholde well this worlde, take warning in time, & marke how they fall that vse to climb.

Plato. Beware that for the variable and vaine delightes of this wicked world, thou lose not the ioyfull and euerlasting felicitie.

Pythand. The man that is onely of this worlde, and hath

hath no consideration of the worlde to come, must needs be wicked in the sight of God, and a graceles man in the sight of men. Socrates.

The loue of this world stoppeth mens eares from hearing wisedome, and blindeth his eyes from seeing through it: also it causeth a man to bee enuyed, and keepeth him from doing any good.

The worlde and the flesh doe nought els but fight against vs, and we haue need at al times to defend vs from them. Mar. Aur.

Man hath neuer perfect rest nor ioy in this world, nor possesseth alwayes his owne winning. Seneca.

O worlde thou hast so many countenaunces in thy vanitie, that thou leadest all wandering in vnstablenesse. Mar. Aur.

Trouble not thy selfe with worldly carefulnesse, but resemble the birdes of the aire, which in the morning seeke their foode but onely for the day. Socrates.

Fixe not thy minde vpon worldly pleasures nor trust to the world, for it deceiueth all that put their trust therein.

He that seeketh pleasures of this world followeth a shadow: which when he thinketh he is surest of, vanisheth and is nothing. Hermes.

This seemeth an vnhappy and cruell destinie, which is giuen vnto this world of miserie: that those things which are most excellent and of greatest price in this world, are soonest with violence taken away, as vnworthy for so euill a world. Menander.

The children of vanitie doe abide in the dungeon of this world, which is founded vpon the sand. Mar. Aur.

He that delighteth in this world, must Aristotle.

needs fall into one of these two griefes, either to lacke that which he coueteth, or els to loose that which he hath wonne with great payne.

Pithagor.

He that loueth this worlde, is like one that entreth into the sea: for if he escape the perils, men wil say hee is fortunate: but if he perish, they wil say he is wilfully deceiued.

Seneca.

Trust not the worlde, for it payeth euer that it promiseth.

Archelaus.

He that trusteth to this world is deceiued, & he that is suspitious is in great sorrow.

This worlde giueth to them that abide, an example by them that depart.

Hee that yeeldeth himselfe to the worlde, ought to dispose himself to three things which he cannot auoide. First, to pouerty, for he shall neuer attaine to the riches that hee desireth: secondly, to suffer great payne & trouble: thirdly, to businesse without expedition.

Solon.

This worlde hath euer his multitude that honoureth, worshippeth & magnifieth nothing, besides the tedious and shorte life, and those things that pertayne to this life.

Euery mote choketh a worldly man, euery little sounde maketh a worldly man to tremble and shake.

Hee is to bee called a worldly man that giueth al his care to vse his wits in this world, that creepeth vpon such thinges as bee seene, heard, felt, tasted, & smelt: that climbeth not in no consideration aboue the mist of this valley.

This world is the delight of an houre, and sorrow of many dayes: but the other worlde is great rest and long ioye.

Hermes.

He that in this world hath a good name, and the grace and fauour of God, ought not al be nor desire any other thing.

Alex Severus.

The

The vanities of the worlde are an hinderance to the soule. Aristotle.

There is no new thing in this world.

Hee that fixeth his minde wholy vppon the world looseth his soule, but hee that thinketh vpon his soule, hateth the world. Pithago.

The summe of all,

The world is a Region, diuers and variable,
Of God created in the beginning,
To containe his creatures of kindes innumerable,
Wherein each one should liue by his winning.
Whose many pleasures are cause of great sinning.
Wherefore all that gladly, as vayne doe them hate,
Shall after this world haue permanent estate.

The third Booke of policie and gouernance of common Weales.

Of necessitie of order. Chap. 1.

SEeing the quietnesse, peace, and bodily wealth (which by meanes of mens vnruly lustes) cannot bee had nor maintained heere in this world without politike order & gouernance: for order is the onely preseruer of worldly quietnesse: seeing also all order standeth in ruling & obeying: we wil in this booke following shew whō the philosophers do alow for a ruler, & what kind of ruler is best alowed of them, what policies & lawes are best to bee admit-

admitted: and what ministration and obedience thereunto belongeth: that such as be in authoritie may hereby see their offices, and that all subiectes may know their duties, and performe the same, for the attaining of the said peace, wealth and quietnes.

Of Kings, Rulers, and Gouernours, & how they should rule their subiectes. Chap. 2.

Aristotle. KIngs, Rulers, and Gouernours (in consideration of their high estate, authority, and calling, to the setting forth of vertue and true obedience, and winning to themselues immortall praise) shoulde first learne to rule themselues, and then those that be in subiection to their high authoritie.

Plato. Hee is vnmeete to rule other that can not rule himselfe.

Philip. rex. None ought to rule, except he first haue learned to obey.

Mar. Aur. As the life of a Prince is but as a white for all other to shoote at, and as a glasse wherein all the world doth beholde: So we see by experience, that whereunto a Prince is inclined, the people trauelling to follow the same, haue not the grace nor power to eschewe the euill, and follow the good.

Mar. Aur. It is a great offence, and an immortal infamie to a Prince, that, in steede of giuing his hande to good liuing to releeue other, casteth backewarde his foote of euill example, whereby all other ouerthrow.

The vniuersall schoole of all this worlde, is the person, the house, and court of a Prince.

It behoueth a Prince or head ruler, to be of such zeloꝰs & godly courage, that hee alwayes shew

shew himselfe to be as a strong wall for the defence of the truth: and that he suffer it not to be abused, nor once to fall vnder his hande.

Those rulers sinne exceedingly, that giue other license to sinne.

The greater that a Prince is of power aboue other, the more ought hee to be vertuous aboue all other.

The counsellors and houshold seruauntes of the Prince, being well tried, and by his owne example brought in good order: Also the head Officers, Iudges, and all other that haue authoritie in the publike weale, being well chosen and instructed by the example of the Princes court: It should be wonderfull to behold, with how little difficultie and how soone the residue of the weale publike should be brought into a good fashion, all men delighting in vertue, and praysing the beautie and commoditie thereof in their superiors. Also reioysing at the affabilitie & gentlenesse of so vertuous and noble Prince, and semblably dreading his severitie, they shal (at the last) in such wise bring vertue in custome, whereby it will happen, that such vices as before seemed but little, and were nothing regarded, shall become to all men, or at the least to the more parte, most filthie and detestable. Alex. Seuerus.

The Princes pallace is like to a common fountaine or spring to his citie or countrey: whereby the people by the cleannes thereof be long preserued in honestie, or by the impurenes thereof are with sundry vices corrupted. And vntil the fountaine be purged, there can neuer be any sure hope of remedie.

A king ought to refraine the company of vicious persons, for the euill which they doe Plutarch.

in his company is reputed his.

If thou be a Gouernour, or hast ouer other soueraignetie, knowe thy selfe: that is knowe that thou art verily a man compact of soule and body, and that all other men be equal vnto thee.

Know also that euery man taketh with thee equal benefite of the spirit of life: For thou hast any more of the dewe of heauen, or the brightnesse of the Sunne, than any other person. Thy dignitie or authoritie, wherein thou differest frō other, is as it were but a waightie and heauie cloake, freshly glittering in the eyen of them that be pore blinde: where vnto thee it is paynefull, if thou weare him in his right fashion, and as it shall best become thee: and from thee it may bee shortly taken of him that did put it on thee, if thou vse it negligently, or that thou weare it not comely and as it appertayneth. Therefore, whiles thou wearest it knowe thy selfe: know that the name of a soueraigne or ruler, without actuall gouernance is but a shadowe. Gouernance standeth not by words onely, but principally by act and example. By example of gouernours, men doe rise or fall into vertue or vice.

Aristotle. Rulers more grieuously doe sinne by example than by their act. And the more they haue vnder their gouernance, the greater accompt haue they to render, that in their owne preceptes and ordinances they bee not founde negligent.

And to put them the more in remembrance of their high estate, authority, and calling (and their right order of life due vnto the same) heere is the minde of Claudianus (a noble Poet of famous memory) set forth by the right wor-

worthy and worshipfull sir Thomas Eliote knight in his booke called the Gouernour.

These verses following.

THough thy power stretch both farre and large,
Through Inde the rich, set at the worldes ende: Claudian.
And Mede with Arabie bee both vnder thy charge,
And also Seres, that silke to vs doth send.
If feare thee trouble, and small thinges thee offend,
Corrupt desire thine heart hath once imbraced,
Thou art in bondage, thine honor is defaced.
Thou shalt be deemed then worthy for to raigne,
When of thy selfe thou winnest the masterie,
Euill custome bringeth vertue in disdaine.
Licence superfluous perswadeth much folly,
In too much pleasure set not felicitie.
If lust or anger doth thy minde assaile,
Subdue occasion, and thou shalt soone preuaile.
What thou mayst doe delight not for to knowe,
But rather what thing will become thee best,
Embrace thou vertue, and keepe thy courage low,
And thinke that alway measure is a feast,
Loue well thy people, care also for the least,
And when thou studiest for thy commoditie,
Make them all partners of thy felicitie.
Be not much moued with singular appetite,
Except it profite vnto thy subiectes all,
At thine example the people will delight,
Be it vice or vertue, with thee they rise or fall:
No lawes auaile, men turne as doth a ball.
For where the ruler in liuing is not stable,
Both law and counsell is turnd into a fable.

Those that haue any authoritie and gouernance committed to them, ought to knowe the bounds of

of their estate and calling, their office and du-
tie, being themselues but men mortall among
men, and instructors & leaders of men. And
that as obedience is due vnto them, so is their
study their labour, their industrie with ver-
tuous example, due to them, that be subiect to
their authoritie.

Alex. Se-uerus. Authoritie ought to be giuen to such as ca-
re least for it: and kept from them which
presse fastest towardes it. For he that desireth
it woulde haue it for his onely commoditie: he
that looketh not for it, considereth that he is
chosen for others necessitie. Therefore howe
diuers is their ministration it euer appeareth
whereas both happeneth.

Socrates. A king ought not to trust him that is coue-
tous which setteth his minde to get riches, nor
him that is a flatterer, nor any to whome hee
hath done wrong, nor in him that is at truce
with his enemies.

Aristotle. It is better for a Realme, countrie, or citie
be gouerned by the vertue of a good man, than
by a good lawe.

Plato. Except wise men be made gouernours, or
gouernours be made wise men: mankinde shal
neuer haue quiet rest, nor vertue bee able to
defende her selfe.

Happie is that Citie or Country, that hath
wise men to gouerne it.

Aristotle. Men ought not to be chosen for their age,
nor for their riches, but for their wisedome and
vertuous conditions.

When wretched worldlinges and fooles for
their wealth, are rather chosen to rule and
gouerne in the common wealth, than the ver-
tuous, wise, and learned men. that must needs
follow, that in steede of fame and honourable
report,

repo:t, that should wo:thely redounde to the godly and wise electo:s, graue and ancient fathers of the citie o: Country, fo: their dutifull, careful, and fatherly choyce, tendering the state of the common wealth, and the honour of their P:ince, vnder whome they haue authoritie to rule and choose rightly: (Fo: who louing deerely their P:ince whome they knowe to be wise and vertuous, will choose to rule Chilo. vnder him, a foolish man hurtful and vitious) shame shall then be spoken of them, the buckled bowes of maiestie shall bee bent against them, the vertuous and wise will eschewe them, worthie credite is not to be giuen them, an horrible crime is committed by them: fo: the P:ince and the people are abused by them, the fierce furie of God hangeth ouer them, and the p:ince by Gods iustice, ought sharpely to punish them: fo: they are not as they ought to be, faithfull fathers, friends and fauourers to their countrie, but stepfathers, very aduersaries, wicked conspirato:s, and betraiers of their P:ince and Countrie.

Most miserable is the state of that Coun- Proto. trey and common wealth, where rich men that be fooles are more commonly to be chosen, than rich wise men, o: poore men inriched with wisedome to gouerne in the common wealth.

Reason and godlinesse denie not, but that it were better, that the goods of the wicked Leginon. worldlinges o: rich foolishe men shoulde beare (by many handes, o: else by the common treasure) the charges of the poore and vertuous gouernour (by whome great goodnesse and true honour should be increased) rather than the vitious and rich faultie foundling shoulde rule, by whom common weales are destroyed,

o:

or at the least greatly hindered and defamed. For as the wise man with his wisedome, vpholdeth the state, & purschaseth wealth, fame and honour to the Citie: so the foolish or vngodly man ouerthroweth the state, bringeth losse, shame or dishonour to the Citie. And if custome (viciously) bee the grounde of euill choyce to gouerne among a fewe affectionate, fonde, or corrupted persons that are wealthie, not respecting duely (as they ought) ỹ straight office and duetie of a Gouernour: the high state himselfe of most Princely maiestie, ought speedely to redresse that foule enormitie, whereby due obedience is neglected, godly lawes infringed, iustice not executed, sinne not duelie punished, his owne honour impayred, his people with penurie impouerished, and the roote is daily nourished, whereby is increased heaps of Gods furie for the plaging most bitterly, both of Prince and Countrie.

The misdoings of the Prince are a scourge to the Commons.

What greater grounde of disglorie, what greater occasion of dishonour, what greater and more huge heapes of mischiefes and inconueniences can be attempted and rayled vp agaynst the maiestie of God, or agaynst the Prince and the people of God (in a godly common wealth) than by putting a vayne, wicked or rich worldling, or onely a rich foolishe ideote, in the rome of maiestie and godlie authoritie, whereby hee himselfe shoulde of all others, bee most straytely bridled and restrayned from his wicked attemptes and foolishnesse.

Iustinianus. Imperat. It is required in a godly ruler or magistrate, to be in his calling wise, learned in Gods law,

and

and in life and conuersation vpright and pure.

An vnworthy person to be exalted in dignitie is more wickednesse. Mar. Aur.

Three thinges are to be pitied, & the fourth not to be suffered. A good man in the handes of a shrew: A wise man vnder the gouernance of a foole: A liberall man in subiection to a caitife. And a foole let in authoritie. Hermes.

Where good order and gouernance fayleth, obedience decayeth, boldenesse increaseth, deceit scapeth, iniury preuayleth, auarice corrupteth, and the state of a weale publike sone after perisheth. Alex. Se.

Those men that shoulde rule and haue authority ouer other, ought to be such persons as neuer were infamed with any vice notable, and whose liues be inculpable, and therewith bee sufficiently furnished with wisedome and grauitie, voyde also of all priuate affection, feare, auarice, and flattery: Who like Chirurgions, shal not forbeare with corosiue & sharpe medicines to drawe out the festered and stinking cores of olde marmoles and inueterate sores of the weale publike, ingendred by the long custome in vice.

It becommeth a king to take good heede to his counsellors, who followe his lustes, and which intend the common weale, that he may then knowe whom for to trust. Plutarch.

Glorious is that cõmon wealth, & fortunate is that Prince, that is Lorde of young men to trauell, and auncient persons to counsell.

Vnhappy is that Prince that esteemeth himselfe happy to haue his Coffers ful of treasure, and his counsell full of men of cursed and euill liuing. Mar. Aur.

All that haue authoritie, shoulde temper it

with wisedome and pureneſſe of liuing.

If a king be mercifull, his eſtate ſhall proſper, and his wiſedome ſhall helpe him in his neede, if he bee iuſt, his ſubiectes ſhall reioyce in him, and his reigne ſhall proſper and his eſtate continue.

Hermes. The ſtrength of a king is the friendſhip and loue of his people.

Mar. Aur. When a Prince is greatly beloued of his commonalty, & is vertuous of his perſon, then euery man ſaith if hee haue not good fortune: although our Prince want good fortune, yet his worthy vertues fall not: & though hee be not happy in his intentes, yet at the leaſt hee ſheweth his wiſedome in the meane ſeaſon. And though fortune denieth him at one houre, yet at another time ſhee agreeth by his wiſedome. And contrarywiſe, an vnwiſe Prince, and hated of his people, by euill fortune runneth into great perill.

Great perill the Prince is in, and the common wealth in an euil aduenture, whereas be many intentions among the gouernours.

Ariſtotle. It is a greate chaſtiſement to the people to haue a righteous Prince, and it is a great corruption vnto them, to haue a corrupt and a vicious ruler.

Plutarch. A king ought to be of a good courage, to be courteous, free and liberall, to refraine his wrath where he ought, and to ſhewe it where it moſt needeth, to keepe him from couetouſneſſe, to execute true iuſtice, and to follow the vertuous examples of his good predeceſſors. And if it chaunce that the ſtrength of his bodye fayle, yet ought hee to keepe the ſtrength of his courage.

Mar. Aur. Princes liue more ſurely with the gathering

to them men of good liuing and conuersation, than with treasures of money stuffed in their chestes.

The most secrete counsell of a king, is his owne conscience, and his good deedes, are his best treasures. Assiron.

A king most surely gouerneth his realme if he raigne ouer his people as a father doth ouer his children. Agesilaus.

A man shal not well gouerne a citie or countrey, and set in good order the manners of the people, except he be well & sufficiently furnished with eloquence, wherewith only he may perswade effectually stir, encline, & lead where he listeth, the mindes of the grosse multitude. Plutarch.

Whosoeuer prouideth but for part of the people, & vnmindful of the rest, they bring in sedition & discord, a thing most hurtful to the common weale, whereby it commeth to passe that some doe seeme flatteringly to faune vpon the people, some affectionate to the Nobilitie, but very fewe to please and content the whole. Tullius.

Gouernours of the weale publike, must obserue these two precepts: the one is, that they so maintayne the profite of the commons, that whatsoeuer in their calling they do, they must refer it thereynto: alwayes forgetting theyr owne commodytie. The other is, that they bee (in any wise) carefull ouer the whole bodye of the common weale: least while they vpholde some one parte alone, they leaue all the reste miserably destitute. Plato.

Modestie is a vertue most necessary for all rulers & magistrates: whereby, in the handling of all matters they yeeld nothing to affections: but do follow most aptly the same which seemeth to be comely, vpright, & alowable. And

It is also a meane to restraine them, that in following the rigor of the lawe, they doe not ouer sore pinch or impouerish their poore subiectes.

Tullius. A prudent, graue, and vpright gouernour of the common wealth without al respect of persons or parts thereof, wil rather giue himselfe wholly to the profite & commodity of the same, than to hunt for riches or the increase of honour: for hee will very gladly and vprightly seeke to defende the whole state and to make prouision (as he may) for all men indifferently.

Alex. Seue. Hee that woulde bee a ruler or gouernour should first learne to be a subiect: For truely a proude and couetous subiect, shall neuer bee a gentle and temperate gouernour.

Next vnto God, who is so great a father as hee which is father of a whole countrey? that is to say, father of them that be fathers, their children and whole family. How much then ought the care of him, farre exceede the cares of all other, the charitie of him, the loue of all other, the wisedome of him, the prudence of all other?

Democrit. Rule and authoritie in a good man doth publish his vertue, which before lay hid: In an euill man it ministreth boldnesse and licence to doe euill, which by dreade was before couered.

Alex. Seue. He that exerciseth his office duely, vprightly, and circumspectly in the common weale, at the ende when hee shall departe and leaue his office, the publike weale shal be bound to pray for him, and to render vnto him most due and hearty thankes.

Philip. rex. The office of kinges is to heare the complaints and causes of all persons without excepti-

ception.

So greate is the person and dignitie of a king, that in vsing his power and authoritie as hee ought, hee representeth amongst men heere vpon the earth, the glorious state, and high maiestie of God in heauen.

Vnder the king, are both free and bonde men, and they bee both subiecte to his power, and are all vnder him: and hee is a certaine creature that is not vnder man, but onely vnder God. Bracton. li. 1. cap. de Papa.

The king hath no peere or equall in his kingdome. Hee hath no equall: for otherwise he might lose his precept or authority of commaunding: since that an equall hath no rule nor commaundement ouer his equall. The king himselfe ought not to be vnder man, but God, and vnder the lawe, because the lawe maketh a king. Let the king therefore attribute that vnto the lawe, which the lawe attributeth vnto him, that is, dominion and power. For hee is not a king, in whome will, and not the lawe doth rule: and therefore hee ought to be vnder the lawe, seeing hee is the vicegerent of God heere vpon the earth. Bracton, Archiepiscopis & alijs Prelat.

Who so commeth to the office of a king, armed aforehand with the precepts of philosophie, can not lightly swarue from the right trade and pathway of vertue.

The chiefe feate of kings is to reiect no person, but to make all persons profitable to the common weale.

Wise Princes haue the feate to make profitable instruments as well of the euill persons as of the good.

A kings good word, is better than a greate gifte of another man. Aristotle.

Kinges muſt vſe honeſt perſons, and abuſe the vnhoneſt.

Nothing may bee to a Prince more royall, than if he make the ſtate of his realme better than it was before it came vnto his handes.

Mar. Aur. Malicious and euill men make Princes poore, and one perfect good man, ſufficeth to make a whole realme rich.

A Prince that is godly and vertuous, is the glory of his fathers age.

Zeno. A good Prince differeth nothing from a good father.

Protog. An euill diſpoſed king, is like a corrupt carrion that maketh the earth to ſtinke rounde about it: & the king that is good & vertuous is like the faire & ſweete running riuer, that is commodious & comfortable to euery creature.

Pythagor. Subiectes are to their king, as the winde is to the fire, for the ſtronger that the winde is, the greater is the fire.

Plato. As a ſmal ſpot or freckle in the face, is a greater blemiſh, than a ſcarre or knot in the body: ſo a ſmal fault in a Prince ſeemeth worſe, than a greater in a priuate perſon.

As a sheapheard among his sheepe, ſo ought a king to be among his ſubiectes.

Hermes. Like as a ſmall diſeaſe, except it bee looked to in time and remedyed, may be the deſtruction of the whole body; ſo if Rulers bee negligent, and looke not to ſmall things whereupon greater doe depend, and ſee them reformed in due time, they ſhall ſuffer the cõmon weale to decaye, and not able to reforme it when they gladly would.

Socrates. Like as the rule ought to bee ſtraight and iuſt, by which other rulers ſhould be tryed: ſo ought a Gouernour, which ſhould gouerne other,

ther, be good, vertuous, honest, & iust himselfe.

Like as the Sunne is all one both to poore and rich: so ought a Prince not to haue respect to the person, but to the matter.

Euen as a good gardeiner is very diligent about his gardeyne, watering the good and profitable hearbes, and rooting out the vnprofitable weeeds: so should a king attend to his common weale, cherishing his good and true subiectes, and punishing such as are false and vnprofitable. Plato.

Ye kings, remember first your king the Gouernour of all. And as you would be honoured of your subiectes, so honour ye him. Vse no familiaritie with any vicious person. Trust none with your secrets before ye haue proued them. Sleepe no more than shall suffice the sustentation of your bodyes. Loue righteousnesse and truth. Embrace wisedome. Feede measurably. Vse none excesse in apparell. Hermes.

Remember that good gouernaunce is in vertue, and not in beautie nor costly apparell. Reward your trusty friendes. Fauour your Communaltie: considering that by it your Realmes are maintayned. Loue learned men, that the ignorant maye thereby bee incouraged to learning. Defende the true and iust, and punish the euill doers: that others monyshed thereby may flye the like vices. Cut off stealers handes. Hang vp theeues and robbers, that the hygh wayes may bee sure. Burne the Sodomits. Stone the adulterers. Beware of lyers and flatterers, and punysh them. Suffer not swearers to escape vnpunyshed. Visite your prison, and deliuer the vnguilty prysoners. Punish immedyatly, such as haue deserued it.

Follow not your owne willes, but be ruled by counſell: ſo ſhall yee giue your ſelues reſt, and labour vnto other. Bee not to ſuſpitious, for that ſhal both diſquiet your ſelues, and alſo cauſe men to draw from you.

The authoritie of Princes and gouernours (which properly depend vpon the authoritie of God) is truely to be called Temporaria, that is but for a time: becauſe of the alteration and weakeneſſe of worldly matters and the ordering of them: when that he which is this day greatly aduaunced for his authoritie, is ſodainly the next day ouerthrowne, and appeareth to be nothing at all.

The ſumme of all.

A King which in earth is euen the ſame,
That God is in heauen of kings King æterne.
Should firſt feare God, and buſily him frame,
Himſelfe to rule, and then his realme gouerne.
By lawe, by loue, by iuſtice, and by right,
Cherifhing the good, and puniſhing the ſtubborne,
The lengthening of his raigne and dubling of his might.

Of Counſell and Counſellours. Chapter 3.

Ariſtotle. Counſel is an holy thing.

Counſell is the ſentence or aduiſe particularly giuen by euery man for that purpoſe aſſembled.

Socrates. Counſell is the keye of certaintie.

Plato. There can not bee in man a more diuine thing, than to aſke counſell how he ſhould order himſelfe.

It is to be diligently noted, that euery counſell

sell is to bee approued by three thinges principally: that is that it be righteous, that it be good, and that it stande with honestie. That which is righteous is brought in by reason: for nothing is right, that is not ordered by reason. Goodnesse commeth of vertue. Of vertue and reason proceedeth honestie: wherefore counsell being compact of these three, may bee named a perfect captaine, a trustie companyon a plaine and vnfayned friend.

The reward for diuers seruices, a man may make: but the reward for good counsel God hath neede to doe it. The greatest reward that one friende maye doe to another, is in a greate and waightie matter to succour him with good counsell. Mar. Aur.

He that giueth good counsell to another, beginneth to profite himselfe. Isocrates.

The most easie thing in the world is to giue good counsell to another, and the most harde and highest thing is, a man to take it for himselfe.

There is none so simple a man, but he may giue good counsell, though there be no neede, and there is none so wise that wil refuse counsel in time of necessitie.

When thou doest amisse, take better counsell.

Many thinges bee impeached or let by nature: which by counsel be shortly atchieued. Titus Li.

Without counsell see thou doe nothing, and then after thy deede thou shalt neuer repent thee.

Follow rather dangerous honestie, than secure vtilitie: albeit that indeede vtilitie can hardly be discerned from honesty. Seguuius.

Bee not annoyed to takecounsell in small Leginon.

mat-

matters euery houre.

The ende of all doctrine and studye is good counsell.

Mar. Aur. When counsell is taken of diuers, then if any fault be, it shall be diuyded among them all: though the determination might bee done by a fewe, yet take counsell of many. For one will shewe thee all the inconueniences, another the perilles, another the dammages, another the profite, and another the remedye. And set as wel thine eyes vpon the inconuenyences that they laye, as vppon the remedye that they offer.

Mar. Aur. The Counsellor that hath his minde ouercome with yre, and his hearte occuppyed wyth enuye, and his wordes outragious to a good man: it is reason that hee loose the fauour of God, his priuity wyth his Prince, and his credence wyth the people. For hee presumeth to offend God with his euil intention, to serue the Prince wyth euil counsell, and to offende the common weale wyth his ambytion.

Mar. Max. The publike weale is in a better state, and in a manner more sure, where the Prince is boyde of grace, than where the kings counsellors and companyons be euil and wicked.

Proto. It is not conuenient that he which is called to the vygh estate of a counsellor or a ruler ouer others, shoulde spende all the neght in sleepe, or otherwise the whole daye in passime and vanitye.

Aug. Ca. Hee is to be called a good counsellor, which while hee consulteth in doubtfull matters, is voyd of all hate, friendship, displeasure, or pitie.

Alex. Sen. Wrath and hastinesse bee very euill counsellors.

Those counsellors seeme to bee vertuous, wise,

wiſe, and honorable, which can content themſelues and reioyce, that they haue ſo wiſe and vertuous a Prince, that at all times preferreth iuſtice, and the weale of his people before any priuate affection or ſingular appetite.

Where there is a great number of counſellors, they al being heard, needs muſt the counſell be the more perfect.

In thinges moſt proſperous, the counſell of friendes muſt be vſed. Tullius.

He that giueth counſell, and praiſeth himſelfe, would fayne be called a wiſe man. Proto.

If thou wouldeſt knowe a mans counſell in any matter, and wouldeſt not haue him to knowe thine intent, talke as if the matter were another mans, ſo ſhalt thou knowe his iudgement therein, and hee neuer the wiſer of that thou intendeſt. Iſocrates.

Take no counſell of him that hath his heart all ſet vpon the worlde, for his aduice ſhall bee after his pleaſance. Seneca.

When thou wilt take counſell in any matter, marke well thy counſellors how they order their owne buſineſſe: for if they bee euill counſellors towards themſelues, they wil bee worſe counſellors towards other men.

Their counſelles muſt needes bee alwayes full of perturbations, which are onely embracers of their owne aduice. Cobarus.

Good counſell is the beginning and endyng of euery good worke. Xenoph.

Conſult and determine all thinges with thy friend, but firſt with thy ſelfe. Seneca.

Giue blameleſſe counſell, and comfort thy friendes.

He is diſcreete that keepeth his owne counſell. And he is vnwiſe that diſcouereth it.

Make

Socrates. Make not an angrie man nor a drunkard of thy counsell, nor any that is in subiection to a woman, for it is not possible that they should keepe close thy secretes.

Aristotle. He that keepeth secret that which he is required doth well, but hee that keepeth secrete that which is not required, is to be trusted.

Alex. Seue. He which shall giue counsell, specially to the making of lawes, ough to consider fowre thinges, that his counsell be honest, that it bee necessarie profitable, and possible.

Socrates. A wise man ought to take counsell, for feare of mixing his will with his wit.

Tullius. They that consult for parte of the people, and neglect the residue, they bring into the Citie or Countrie, a thing most pernicious, that is to say sedition and discord.

Alex. Seue. Ambition and flatterie are vtterly to be abhorred in a Counselour.

Homer. Like as Thalchas (as Homer writeth) knewe by diuination thinges present, thinges to come, and thinges that were passed: So counselours garnished with learning and also experience, shall thereby consider the places, times, and personages, examining the state of the matter then practised, and expendyng the power, assistaunce, and substaunce, also reuoluing long and oftentimes in their mindes, thinges that be passed, and conferring them to the matters that be in experience, studyously doe seeke out the reason and maner, how that which is by them approoued, maye bee brought to effecte. And such mens reasons woulde bee throughly hearde, and at length. For the wiser that a man is, in tarrying, his wisedome increaseth, his reasons more liuely and quicke, sentences abounde. And to

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the more parte of men, when they be chafed in reaſoning, argumentes, ſolutions, examples, ſimilitudes, and expedimentes, doe reſorte, and (as it were) flowe vnto theyr remembraunce.

As a Phiſition cannot cure his patient except he knoweth firſt the truth of his diſeaſe: euen ſo maye a man giue no good counſell except hee knowe throughly the effecte of the matter. Hermes.

The ſumme of all.

Counſell is a thing ſo needfull and holy,
That without it no worke may proſper well.
Wherefore it behoueth him, that hateth his folly,
Nought to begin, without he take counſell.
Which who ſo vſeth, ſhal neuer him repent,
Of time, of trauell, that he therein hath ſpent.

Of Honour, Glorie, Nobilitie, and worſhippe. Chap. 4.

FIrſt and aboue all thing let men conſider that from GOD onely proceedeth all honour, glorie nobilitie, and worſhippe, and that noble progenie, ſucceſſion, nor election, to be of ſuch force, that by them any eſtate or dignitie may be ſo eſtabliſhed, that God being ſtirred to vengeaunce, ſhall not ſhortly reſume it, and perchaunce tranſlate it where it ſhall like him.

All thinges liuing both in heauen and earth, owe vnto God due worſhippe and obedience. There be two moſt ſpeciall and weighty cauſes why God ought to be honoured and worſhipped, the one is, becauſe hee ought of Solomon

duety to be worshipped: and the other, because it is for our commodity: yea, rather for our necessitie.

To worship God, and to serue him truely, is to gratifie him, or to bee thankfull vnto him. And no man can ryghtly gratifie him, but by doing that which pleaseth him. Wherefore all kinde of worshippe which is rather grounded vppon the will of man, than vppon the will of GOD, it is to bee vtterly refused in his sight: and imputed as vayne before him, ingratefull, hurtfull, and voyde.

Who will saye that hee serueth well which serueth not according to his maisters wil, but as hee lusteth himselfe, doth not the very instinct of nature it selfe, the reason also of seruice, the subiection of seruauntes, and the common opinion of all men shewe, that as the bodily maister ought to be reuerently serued and obeyed, much rather the hygh and puissaunt God that ruleth ouer all.

Socrates. God ought to be worshipped and serued as hee himselfe commaundeth to bee worshipped and serued.

They are to be counted but foolish, that doe esteeme the seruice of GOD to consiste in those thinges which bee rather instituted by the deuice of man, than of GOD himselfe. Let therefore the wise and godly consider well wyth themselues, whether the seruice and worshippe they doe vnto GOD (as a worke of holynesse and duetie) bee worthye his will, and acceptation, and whereby the conscience of a faythfull man may bee quieted and assuredly well perswaded of the only good will of God.

August. The sincere and vncorrupted seruice of God is

is done but in a fewe. He cannot be a true ser-
uer of God, which serueth him not in the spi-
rit of his minde, and in the truth, but fantasti-
cally, and in hypocrisie, as a beastly slaue, and a
counterfaiter of Gods seruice.

True worship of God (which is done in spi-
rite and in truth) requireth not any outwarde
or worldly beauty, but rather a spiritual beau-
tie and comlynesse.

Honour is the fruit of vertue and truth, and Plato.
for the truth a man shall be worshipped.

That thing is honourable and good, which Mar. Aur.
commeth of good kinde, hee is to be honoured
among them that bee honoured, that fortune
abateth without fault: and he is to be shamed
among them that be shamed, that fortune in-
haunceth without merite.

The worthy honour resteth not in the dig-
nities that wee haue; but in the good workes
whereby we merite.

Honour ouer great, wherein is statelynesse, Plutarch.
and too much pride be euen like great and cor-
porat bodyes, sodaynly throwne downe.

Honour, glory, and renowne, is to many per- Philip. rex.
sons more sweete than life.

To attayne glory, this is the neereſt waye, Socrates.
If a man would endeuour himselfe to be such
a one in deed, as he gladly would be counted.

The true glory taketh deepe roote, and also Tullius.
spreadeth abroad, but all counterfaited things
doe fast shed, as doe little flowers: neither can
there any forged thing be durable.

Hee that to his noble lynage addeth vertue
and good conditions, is to be highly prayſed.

Humility should be the sister to nobility.

He is worthy to bee honoured, that willeth
good to euery man, and hee much vnworthy
honour,

honour, that seeketh his owne wealth and oppresseth other.

Tullius. Honours, riches, pleasures, and other of the same kinde (which seeme profitable) are neuer to be preferred before friendship.

Nobilitie is not onely in dignitie or auncient lynage, nor great reuenewes, landes, or possessions, but in wisedome, knowledge, and vertue: which in man is verie nobilitie, and that nobilitie bringeth man to dignitie.

Anacharsis. Honour ought to bee giuen to vertue, and not to riches.

Chrysost. All men haue care ouer their owne honour, but as for Gods honour, no man at all regardeth it.

It is a shame for a man to desire honour, because of his noble progenitours, and not to desire it through his owne vertue.

Plato. They that be perfectly wise, despise worldly honour.

Where riches are honoured, good men are despised.

He that honoureth rich men, despiseth wisedome.

Mar. Aur. An asswager of wrong, ought greatly to be honoured.

Hee is worthie to bee honoured that deserueth honour.

Polion. They are to be counted chieflie honourable, that in their high estate and calling, first seeke the honour and glorie of God, by whom they are called to honour: secondly the honour of their Prince, vnder whom they haue authoritie to rule: and thirdly the comfortable state of their Countrey and common wealth, for whom they are called to office and dignitie.

It is very honourable, excellent, and prayse wor-

worthy: for a man of honour to ioyne to his high office and calling, the vertue of affabilitie, lowlinesse, tender compassion and pitie, for thereby hee draweth vnto him (as it were violently) the hearts of the multitude.

The true honour and worship is the vertue of the minde: which honour no king can giue thee, nor no flattering, nor money can gette thee. This honour hath in it nothing feyned, nothing paynted, nor nothing hid. Of this honour there is no successour, no accuser, nor defoiler. This honour is not varied nor chaunged by no time, it feareth no tyraunt, nor it esteemeth the fauour nor disfauour of Princes.

Vayne pleasure lightly perisheth, but true honour is immortall. Socrates.

Glory, honour, nobilitie, and riches, are cloakes of maliciousnesse. Diogenes.

The glory of one, among great men maketh strife, suspition among them that bee equall, and enuie among them that be meane. Mar. Aur.

Neuer commit thyne honour to the myshappes of Fortune, nor neuer offer thy selfe to perill wyth hope of remedye. For suspicious Fortune keepeth alwayes her gates wyde open for perill. And her walles bee high, and her wickets narrow to finde any remedy.

Noble men, and such as are rich and wealthy in this worlde, are to bee compared to a Merchaunt mans compter: that is, to daye worth thousandes, and to morrowe not worth ij.d. ob.

The glory of the auncestours, is a goodly treasure to their children.

Immortall honour is better than transitorye riches.

L. About

Aboue and before all things worship God.

The worship of God consisteth not in words but in deedes.

It is a right honourable and blessed thing to
Pythago. serue God and sanctifie his saints.

Worship good men, so shalt thou haue the peoples fauour.

Nobilitie is not after the vulgar opinion of men, but it is onely the prayse and surname of vertue.

The sufferaunce of noble men to bee spoken vnto, is not onely to them an incomparable surety, but also a confounder of repentaunce (an enemie to prudence) whereof is ingendred this word had I wist: which hath beene euer of all wise men reproued.

The perfect and most principall glory, con-
Tullius. sisteth in these three things: If the multitude loue vs, if also as it were marueyling at vs, they thinke vs worthy to haue honour giuen vnto vs.

The summe of all.

The honour and glory that worldlings desire,
Surmounting others in riches and dignitie,
Cannot long florish, but that with small hires
Shall ende their dayes in woefull misery.
But vertue susteyneth no such calamity.
Therefore or euer thou desire honour,
Call for grace to be thy gouernour.

Of Law and Lawyers. Chap. 5.

The Law (as Iustinian saith, lib. 1. Pandect)
Iustinian. is a faculte or science of the thing that is good or right: as also Celsus there defineth.

Of

Or that the lawe is a certaine rule or Canon to do well by: which ought to be knowne, and kept of all men, Celsus.

Cicero de lege sayth, that the lawe is a certaine rule proceeding from the minde of God, perswading right, and forbidding wrong. Tullius.

Lawes be nothing els than rules of Justice, whereby is commaunded what should be done, and what ought to bee done where a weale publike should prosper. Alex. Seuer.

Lawe is the finder, and tryer out of truth. Hermes.

The lawe of the spirite is to bee vnderstanded sayth, or the law of sayth by which a man is deliuered from the seconde death, wherein sinne is condemned: and whereunto life may bee ascribed: because that in remitting of sinne, it deliuereth from death, and giueth life. Ambrose.

The grace and lawe of the spirite, furnyshed with the strength of God, doeth iustifie the wicked, reconcileth the damned, and giueth life to the dead.

Nature is the fountayne, whereof the lawe springeth: and it is according to nature, no man to doe that whereby he should take (as it were, a pray of another mans ignorance. Tullius.

Such lawes by man are sometimes made, which rightly may be called the lawes of God. As when a lawe being made by man, taketh his principall ground vpon the lawe of God, and is made for the declaration or conseruation of mans true faith: and to remoue from the godly all wicked opinions and heresies, or such light lawes, canons, either diuers lewd ordinances reared vp in darkenesse and ignorance by vngodly men, or by the common people vnlearned in the law of God to the hinderance of

the sayde faith, or stoppeth the way to vertue, and that letteth the proceedinges of speedye prospering of rightfull and holy lawes. And to such godly purposes they are rather called the lawes of God, than the lawes of man.

Cardy de Camer.

Whatsoeuer is righteous in the lawe of man, the same is also righteous in the lawe of God. For euery lawe that by man is made, must euer bee consonant to the lawe of God. And therefore the lawes of Princes, the commaundementes of Prelates, the statutes of commonalties, ne yet the ordinaunces of the godly multitude, are neyther righteous, nor obligatory: vnlesse they bee aptly consonant to the lawes of God. For by it it is truely knowne to whome right belongeth in any respecte: and wherevnto also Iustice orderly beareth his full force and sway.

Horace.

The lawe of God is left vnto all posterities to touch the consciences of all men without respect: because they cannot (by Gods iudgement) bee excused, which doe sinne against right and equitie.

Lawe and wisedome are two laudable thinges, for the one concerneth vertue, and the other good conditions.

The lawe necessary for a common weale is, that the people among themselues liue in peace and concorde, without discorde or dissention.

Tullius.

It shall bee expedyent for gouernours to haue in remembraunce, that when according to the lawes they doe punish offendours: they themselues bee not chafed nor mooued wyth wrath: But be like to the lawes: which bee prouoked to punish, not by wrath or displeasure, but onely by equitie.

Lawe

Lawe is the Queene of immortalitie. Socrates.

Lawes ought to be made for no mans pleasure.

Euery good lawe is ordayned to the health of the soule, to the fulfilling of the lawes of God, to induce the people to flie euill desires, and to be fruitfull in all good workes. S. Bridget in lib. 40. Cap. 129.

The lawe must be correspondent to the originall decree of nature, or the first example of honestie.

The lawe of nature is nothing else, but the participation of eternall lawe, in the reasonable creature. Th. Aqu.

God hath grauen the lawe of nature in euery mans minde: to frame (as it were) thereby a shewe and comlinesse of manners.

Where good lawe and order is, all thinges prosper well.

Where the order of the lawe maye serue, weapon hath no place.

A lawe maker ought to bee godly, learned, and wise, and such a one as hath beene subiect to other lawes. Plato.

God is the causer that lawes be made.

God is a lawe to sober men.

Wise men liue not after the lawes of men, but after the rule of vertue. Antisthe.

Lawes of men may bee likened to cobwebs, which doe tie or holde the little flyes fast, but the great flie breaketh forth and escapeth. Anaxag.

Cityes must needes perish, when the common lawes be of none effect.

In euill lawe, and the loue of a shewe, are like vnto the shadow of a cloude, which vanisheth away as soone as it is seene. Seneca.

The lawe that is perfect and good, woulde haue no man condemned nor yet iustified vn- Boetius.

till his cause were both throughly heard and knowne.

The whole bodye of the lawe ciuill hath these three principles (that is to saye) liue honestly, hurt no man, and giue vnto euery man his due.

Iustinian. He that maketh his realme subiect to a lawe shall raigne, and he that maketh the lawe subiect to a realme, may happe to raigne awhile, but hee that casteth the lawe foorth from his realme, casteth forth himselfe.

Aristotle. Breake not the lawes made for the wealth of the Country.

Pythagor. Endeuour thy selfe to keepe thy lawe, that God may be pleased with thee.

The law of God cannot be truely kept with hearte, if by deed it bee despised: For no man keepeth the lawe with hearte, vnlesse hee loue the lawe: and he that loueth the lawe, doth according to the nature of loue, and fulfilleth it to the vttermost of his power.

There are in the law two poynts, first doctrine to teach, and next an authoritie to commaund and compell.

The lawe is fulfilled by true doctrine and maners, and it is broken by the contrary. vntrue doctrine and wicked maners

Socrates. Loue all men, and bee subiect to the lawes, but obey God more than men.

As a sicke man is cured of his disease by vertue of a medicine: so is an euill man healed of his malice by vertue of the lawe.

The summe of all.

Lawes be the rules of iustice and equitie,
Whereby we vnderstand our charge and dutie:,

To

To loue with due order with peace and amitie,
As God and nature our heartes hath bounde:
And that prayse also may worthely redound,
To such as make lawes through wisedome and vertue.
Authorysing ministers both faithfull and true.

Of Iudges. Chap. 6.

THe authoritie of a Iudge giuen to him by his Prince, ought to be his accessarie, and his good life principall, in such maner, that by the rectitude of his iustice the cuill shoulde feele the execution thereof. Mar. Aur.

It is better for a man to iudge after lawe and learning, than after his owne minde and knowledge. Diogenes.

A Iudge sitting in iudgement (being vertuous and wise) ought to remember that hee is but a man: and to consider also that so much as is committed vnto him, is at all times lawfull for him to accomplish. And to remember, that not onely power, but credite also is giuen vnto him, and not to appoynt that which seemeth good to himselfe, but onely that which is according to the lawe. And therewith diligently also to marke what matter it is which is in controuersie. Both these thinges are much to bee noted. And also it is the poynt of a wise man, and of a iust and good Iudge, to entertayne neere about him these foure verye noble and worthie Counsellors, namely, the Lawe, Fidelitie, Religion, & Equitie: and to separate farre from him these false deceiuers; that is to say, concupiscence, feare, enuie, and all vnlawfull desires. Cicero.

He is an vniust Iudge, which doth things

either of enuie, or of fauour.

Iudges inclined to greedineſſe and corruption, are oft times pulled away from their pretences by the multitude of bribes and giftes.

Mar. Aur. What thing can bee more monſtrous, than that the Iudges ſhoulde ſende men to put away euill cuſtomes from them that bee euill, when they themſelues bee the inuenters of newe vices.

Alex. Scuerus. Such perſons as are to bee aſſigned Iudges in cauſes ciuil, with good deliberation and proofe, ought to bee choſen ſuch men as were beſt learned in the lawes, ſuch as be auncient, and therewith hauing good grauitie, and ſuch as be knowne to be ſincere, and of good conſcience, and vnto them to bee appoynted an honourable ſtipend.

We bee admoniſhed to iudge of our ſelues, not according vnto the reckoning of mans iudgement: but according to the infallible cenſure of God.

Cicero. When the Iudge giueth ſentence, he muſt remember that God is his ſurwitneſſe, that is to ſaye, the beholder inwardly of his owne ſecret conſcience: than the which, God hath giuen nothing vnto man that is more diuine and heauenly.

The iudgementes of God are many and ſecret, but they are all true, holy, and good.

Ariſtotle. Both hatred, loue, and courteouſneſſe, cauſeth Iudges oftentimes to forget truth, and to leaue vndone the true execution of their due and ſtraight charge.

They are worthy to bee accounted wicked Iudges, which eyther of errour, eyther of affection, eyther of corruption, or of negligence, do diſcharge the wicked, and condemne

the

the iust and innocent.

Whatsoeuer it shall chaunce thee to heare, thine eye not consenting and knowledging the same, beleeue not, nor hastely credite thyne eare, but beleeue and giue iudgement rather by thine eye. Socrates.

It is better for a man to be a Iudge among his enemies than among his friendes. For of his enmies hee may make one his friende, but among his friendes hee shoulde make one his eneme. Bias.

Certaynely the Iudge that winneth more good willes than money, ought to be beloued: and he that serueth for money, and looseth the good willes for euer, ought to be abhorred as pestilence. Mar. Aur.

Couetousnesse and wrath in Iudges are to be hated with extreeme detestation. Alex. Seuerus.

The Iudges to whome is giuen authoritie to redresse and amende wronges bee they that other whiles cause more griefes, and stirre vp greater mischiefes. Mar. Aur.

He that is not deceiued by flatteres, that is not corrupted with giftes, and not forgetfull of his vnderstanding, that man may rightly be called a good Iudge.

The summe of all.

Iudges to whom authoritie is giuen,
From their liege Lorde, and most deere Soueraigne,
To rule rightly his lawes they should be driuen:
By wisedome and learning chiefly to refraine:
From couetise that hath truth in disdayne.
For Iudges that should ease and asswage many griefes,
Are sometime the occasion of greater mischiefes.

Of

his honour infamed, his credence loſte, his goodes diminiſhed, and ſome great chaſtiſement come to his houſe.

Mar. Aur. It is a noyfull trauell to commit the authoritie of iuſtice into the handes of an vniuſt man.

The vniuſt men do great iniuſtice, to ſpeake euill of them that be iuſt, and ſpecially of God, for he is moſt iuſt.

As God doth neuer vniuſt thinges, ſo the men neuer lightly doe any iuſt thing.

Tullius. Nothing ought to be promiſed, which ſhould be in any wiſe contrarie to iuſtice.

Seneca. Pray thy ſelfe with iuſtice, and cloath thee with chaſtitie, ſo ſhalt thou be happie, and thy workes proſper.

Vſe iuſtice, and thou ſhalt bee both beloued and alſo feared.

All that is done by iuſtice is well done, but all that is done otherwiſe, is euill.

Plato. Iuſtice is a meaſure which God hath ordayned vppon the earth, to defende the feeble from the mightie, and the true from the vntrue, and to roote out the wicked from among the good.

Tullius. No man can bee iuſt that dreadeth death, paine, baniſhment, oppreſſion, or pouerty: nor any that before equity preferreth the contrary.

Hermes. Sweete hope followeth him that liueth holily and iuſtly, nouriſhing his heart and cheriſhing his olde age, and comforting him in all his miſeries.

Alex. Sen. None delighteth in iuſtice, but the iuſt man.

If thou haue alwayes reſpect vnto iuſtice, and conſider the cauſes with a prudent and diligent ſcrutinie, the great knowledge of the lawe euill ſhall not much trouble thee.

Fyc

He that politikely intendeth to the common weale, may well be called iuſt, but he that intendeth to his owne onely profite, is a vicious perſon.

Without iuſtice no realme may proſper. Pythagó.

Without iuſtice no Citie may be inhabited.

Be not aſhamed to doe iuſtice, for all that is done without it is tyrannie.

Two manner of wayes all iniuries are done: the one is withholding anothers right: and the other in taking away anothers right.

Euery man in generall loueth iuſtice, yet they all hate the execution thereof in partycular. Mar. Aug.

There is neyther iuſtice nor friendſhip in them, among whom nothing is common. Zeno.

The rigour of iuſtice, which ſeemeth to bee in Princes, in puniſhing offenders againſt the weale publike, is but a forme of diſcipline conuenient and neceſſarie, hauing regarde to ſuch perſons as be found corrupted with al kindes of vices, and hauing their mindes and wittes all diſpoſed to folly. Which being a generall detriment, Princes ſhould vſe therein a more ſharpe remedie, and therefore conſequently it ſhoulde bee founde the more conuenyent and ſpeedy. Alex. Seu.

It is a great cuſtome and a righteous iuſtice, he that willingly draweth to ſin, againſt his will ſhould be drawne to payne. Mar. Aug.

Haynous tranſgreſſions, muſt of neceſſitie be ſuppreſſed by due iuſtice correction and puniſhment. Philip. rex.

The chiefe cauſe why euil and miſchieuous men ought to be puniſhed in this life is, that others being reſtrayned with the feare of the penaltie, may abſtayne from ſinne, and that

the

the quietnesse also and safetie of mans life may be preserued.

Iustice exalteth the people, but sufferance to sinne maketh the people most wretched and miserable.

Like as a good Prince is alwayes most gracious, most fauourable, and bounteous vnto all such as be sincere in their ministrations, and supporters of equitie: so is hee rigorous, sharpe, and terrible, to such as be corrupt Iudges and oppressors of iustice.

Alex. Seue. There is nothing to be more abhorred than the selling of iustice, which knoweth no reward: howe much more intollerable is the selling of iniustice, or wrong, whereby the one parte suffereth dammage by sustayning of wrong, the other is more indamnaged by loosing of his good name, and also his money (if it happen) as it hath done oftentimes by a good and righteous gruernour, that hee which hath done wrong, be compelled to make restitution.

Tullius. There be two kindes of iniustice, the one is of such as doe wrongfully offer it, and the other is of those, who although they be able, do not defend the wrong from them, vnto whom it is wickedly offered.

Like as extorcioners and bribers are to be impouerished: so good men and iust, are to bee enriched.

As the cutting of vines and all other trees, is cause of better and more plentifull fruite: so the punishment of the badde, causeth the good to florish.

There is nothing more impossible to correct, than the mannes of him who will seeme to knowe al things: and yet contemning the good, will

will onely embrace thoſe things that be euil.

When that haue not in themſelues a perfect and ſound minde, are to be vtterly reiected, as corrupted both in iudgement & in minde. And if there come frō them any apparance of wiſedome, it ſhall tende rather to the doing of miſchiefe, than to the doing of any goodneſſe.

As the vertue of iuſtice maketh clemencie the more excellent and noble: ſo on the other ſide clemencie alſo maketh iuſtice the more amiable and ſeemely.

Iuſtice maketh lawes, and not lawe iuſtice: also hee that readeth the lawe, ſeeth the commandement of iuſtice, but ſeeing the lawe only in that, that he ſeeth it he doth know iuſtice. But contrariwiſe he that knoweth iuſtice, by her may he diſcerne what is right, or what is wrong, what is equall or vnequall, and by the paterne of iuſtice may inuent a remedye good or neceſſarie, which expreſſed in worde or writing, may be called a lawe. The knowledge of iuſtice either happeneth by ſpecial influence from the high God, or els it is gotten with the ſtudie of wiſedome, comprehended in the bookes of wiſe men: who of Pythagoras were called Philoſophers, which doth ſignifie the louers of wiſedome. Wherefore they which by diuine inſpiration, or by ſtudie of the workes of excellent wiſe men, haue the trueſt knowledge of iuſtice, haue beſt vnderſtanding what is iuſt, and conſequently can prouide remedies according to iuſtice. Which remedyes if they once be made vniuerſall, they be lawes, howſoeuer they be pronounced, bee it by a multitude, or by one perſon. Alex. Seue.

The ſumme of all.

The

The vertue of iuſtice both precions and incomparable,
Should be faſt fixed in the hearte of al gouernours,
Without which vertue nothing may be commendable
Before God, the king and the higher powers,
Or otherwiſe reliefe to baſe inferiours.
For the wicked and vniuſt man that hath iuſtice to keepe,
To defraud the poore righteous, full cloſely doth creepe.

Of Parents and bringing vp of youth. Chapter 8.

Lycurgus.

WHat manner childzen ſhall be bozne lyeth in no mans power, but by right bzinging vp that they may pzoone good lyeth in our power.

Max. Aur.

Parents that indeed are good parents, ought to knowe howe to bzing vp their childzen.

If thou haſt vnder thee a charge of childzen and family, bzing them vp reuerently in obedyence and chaſtitie.

So pzepare foz thy childzen in their youth, that they afterwards fall not to wickedneſſe, and then their ſinne be imputed vnto thee.

It is to bee imputed vnto the bzingers vp, of childzen, if afterwards they pzoue to be wel mannered oz otherwiſe.

Thoſe parents are to bee blamed, that are very carefull to heape vp riches, and take no care foz the good bzinging vp of their childzen.

Socrates.

Good bzinging vp is the heade of good maners.

Good bzinging vp, maketh a man well diſpoſed.

Hee is perfect which to his good bzinging vp, ioyneth other vertues.

Seneca.

It is not poſſible foz him to bee of vertuous diſpoſition, that is wealthily and wantonly bzought

brought vp in ryotting and pleasures.

Noble wits corrupted in bringing vp, proue more vnhappy than other that be more simple. Plutarch.

The childe is not bounde to his parentes of whom he hath not learned some good thing.

This all men (naturally) receiue of their parents & to bee alwayes remembred of them for their comfort: which is, that no man liueth so poorely in this world, as hee poorely came into it. Plato.

The better of birth that a childe is, the better ought his bringing vp to be. Socrates.

Children by their lasciuious and remisse education, growe in time to bee persons most monstrous and filthy in conuersation of liuing. Alex. Seu.

Children ought of congruence to be trained and framed to vertuous disposition. Diogenes.

Parents ought to rebuke and chastice their children, and that secretly in their houses. Tullius.

We teach our children liberall sciences, not because those sciences maye giue any vertue, but because they make the minde apt to receiue vertue. Seneca.

The studyous father careth more how to bring vp his children in honesty, than how to liue pleasantly. The wise father more considereth what his sonne shall bee in estimation of other men, than how he may content his singular affection. Alex Seu.

Mens children be diuers and of sundry conditions, some be of nature apte to vertue and towardnes, and some of nature not so prompt and beneuolent: wherefore by education they must therevnto be formed. Some be quicke of witte, some dull in capacitie.

Of sharpe wittes, some most doe resplendish in actes that be honest, & other seeme quickest

in malice and shrewdnesse.

The good and diligent father or maister euery eche of them is equally carefull and assayeth first by education, to make them all conformable to his good intention and appetite.

Pythago. Use examples, that such as thou teachest may vnderstand thee the better.

Plato. Be sober and chast among yong folke, that they may learne of thee, and among olde, that thou mayst learne of them.

He ought not to lye that taketh vpon him to teach other.

Quintil. Children must euen from their very youth be fruitfully trayned in their exercising and doing of the best and most godly thinges, sith nothing sticketh more fastly than that which is receiued and taken of pure youth, not yet infected with peruerse and crooked maners or opinions.

Fabius. Nothing either sinketh deeper, or cleaueth faster in the minde, than that which in the yong and tender yeares is powred in.

Eurip. What thing a man in tender age hath most in vre,
The same to death alwayes to keepe he shall be sure,
Therefore in age who greatly longeth good fruit to mowe
In youth he must apply himselfe good seede to sowe.

Horace. As long as a tunne or a vessell may last,
Of the first licour it keepeth the tast:
And youth being seasoned in vertuous labour,
Will euer after thereof keepe the sauour.

Hermes. Like as waxe is readie and pliant to receiue any print or figure: so is a yong childe apt to any kinde of learning.

Aristotle. Like as there is no beast so wilde, but diligence may make tame: so there is no childe so

so vntowarde, nor no witte so vnruly: but that good bringing vp maye make gentle and vertuous.

Like as there is no Tree but will waxe barren and growe out of fashion, if it bee not well attended: so is there no witte so good, but will waxe euill, if it be not well applyed. Plutarch.

Like as they which bring vp horses well, teach them first to followe the bridle: So they that teach children, should first teach them to giue eare to that which is spoken. Seneca.

He that teacheth good to other, and followeth it not himselfe: is like him which lighteth a candle to other, and goeth himselfe darkling. Socrates.

We are no lesse bounde to our Schoolemaisters that rightly teach vs, than we are to our verie naturall parents. Alex. Mag.

It is most meete to bee instructed by them that be best learned, for asmuch as it is difficult to put out of the minde that which is once setled. the double curthen being paynefull to the maisters that shall succeede, and verily much more to vnteach than to teach. Quintil.

What instructious soeuer thou intendest to giue, be not to tedyous therein, that the minds of the hearers may the more easily perceiue it, and the better retayne it. Horace.

The teachers to Princes, and Maisters to Disciples, profite more in one daye wyth good examples, than in a whole yeare with many lessons. Mar. Aur.

The maister that instructeth, ought first to giue to his scholler a strong bridle, and a sharp bit, to the intent that hee be well mouthed, so that no man take him with lyes.

Thole that bee young, and with-holde due Iuuenal.

reuerence vnto their elders, are not worthy of life.

Chilo. The honour due vnto our parents is none otherwise to be vnderstanded, but to iudge discretely, reuerently, and honourably of our parents, and to esteeme well of all their doinges, not onely as of elders: but principally because they bee parents, whome God vsed as instrumentes, to the intent, that by them wee haue heere naturally in this world our first beginning and entrance into life, and by whom after our birth, we be most tenderly brought vp, carefully attended vppon, naturally beloued, and most dayntely fed and nourished.

In honouring of our parentes, wee doe not onely honour the greate vertue and power of God, but also the excellencie of his goodnesse, whereby we are made and borne men, euen of the bloud of man.

Valerius, max. It is the first lawe euen of nature, that we should dearely loue our parents.

If children vse to eate and sleepe ouermuch, they be therewith made dull to learne.

Solon. It appertayneth to Princes to see that their children be well brought vp, informed in wisedome, and instructed in maners, that they may be able after them the better to rule and gouerne their kingdomes.

The summe of all.

Parents and maisters that haue charge ouer youth,
Ought friendly regarde their office and duetie,
And bring vp their children in Gods holy truth,
By worde and example, both honest and godly,
Rebuke, chastice, and instruct them gently.
For as they shall order themselues hereafter,
It shall be imputed vnto their teacher.

Of

soule and body is equall with his superiour: yet for asmuch as the powers and qualities of the soule and body with the disposition of reason, be not in euery man equall, therefore God ordayned a diuersitie of preheminence in degrees to be among men, for the necessarie direction and preseruation of them in conformitie of liuing.

Reuerently obey thy parents.

Vanquish thy parents with sufferance.

Striue not with thy father and mother, although thou say the truth.

Looke what obedience thou rendrest to thy parents, looke for the like agayne of thy children. Aristipp.

It is the parte of a yong man to reuerence his elders, and of such to choose out the best and most commended, whose counsell and authoritie he may leane vnto: for the vnskilfulnes of tender yeeres, must by elde mens experience be ordered and gouerned. Tullius.

Seruants (in word and deed) owe due obedience vnto their bodyly maisters. Socrates.

A seruant made malapert, will kicke at his dutie, and labour by custome becommeth ease. Alex. Seue.

Gentle maisters haue commonly proud seruants, and of a maister sturdie & fierce, a little winke to his seruãt, is a fearefull cõmandemẽt.

He obeyeth many that obeyeth his lusts. Solon.

Hee doth himselfe wrong, which obeyeth them whom he ought not.

He that at one's instance two her will desame,
Wil also at anothers, to the last doe the same. Hermes.
For none are so dangerous and doubtfull to trust,
As those that are readiest to obey euery lust.

Nothing obtayneth fauour so much as diligent obedience.

The ſumme of all.

Obedyence is a vertue that God dearely loueth,
Which mightely doth extol the glory of his name,
And to the effect of Gods loue it directly looketh,
As the Philoſopher full worthely writeth the ſame,
Gods holy loue and obedyence excludeth all ſhame.
Obey the King, thy parents, all lawes and authoritie,
Then doubtleſſe thou ſhalt lead thy life moſt quietly.

The ende of the third Booke.

THE FOVRTH Booke.

Of ſorrow and lamentation or vexation of minde. Chap. 1.

Ariſtotle. SOrrowe is a griefe or heuineſſe for things that be done and paſt.

Hermes. Sickeneſſe is the priſon of the body, but ſorrow the priſon of the ſoule.

Mar. Aur. Sorrow is next friende to ſolitarineſſe, and enimie to company, and heire of deſperation.

It is a great ſorrow for an auaritious man to ſee his goods loſt.

Plato. The ſuſpitious, the haſtie, and the gelous man liueth euer in ſorrow.

Socrates. The haſtie man is neuer without trouble.

Of ſorrow commeth dreames and fantaſies.

By ſorrowe and thought the hearte is tormented.

Of obedience, Chap. 9.

OBedyence is a vertue of high and greate estimation before God, who willeth it to raigne in the heartes of all men, to shewe and set forth the loue and amitie due to God and man. As the Philosopher writeth. Bee fauourable to all men, be obedient and in subiection to all lawes, but aboue all thinges obey rather God than men. Socrates.

Plotinus doth also write, that obedience is an incomparable vertue, and due both to God and man: that is to say, first and chiefly vnto God, and then to those that be sent of him and set in authoritie, also to parents, maisters, and officers. Plotinus.

Thou fallest into disobedyence and greate presumption, when thou grudgest against thy rulers, although they be worthy of al displeasure. Plato.

Princes being by God put in authoritie, are his vicegerents, and ought therefore require obedience, which we must doe vnto them with no lesse fruite for Gods sake, than wee should doe it (what honour soeuer it were) immedyatly vnto God himselfe. And in that place hee hath set Princes, whom (as representers of his image vnto men) he would haue to be reputed the supreme & most high roome and to excell among all other humaine creatures, as the holy Ghost witnesseth: and that the same Princes doe raigne by his authoritie, the holy Prouerbes make true reporte. By mee (sayth God) Princes doe raigne, &c. Stephen Gardener in libro De vera obedientia. 1 Pet. 2. Prouerb. 8.

Reuerence thine elders with obedyence. Aristotle.

Obey lawes, for hee that is obedyent to the lawe, obeyeth God.

Alex. Seue. Where any obedyence is due, thence ought to be excluded all kinde of reproch, al rebuking or mocking: considering that thereof ensueth contempt, which like a pestilence consumeth al lawes and authorities.

Pontanus. What manner of obedyence may bee there, where vice is much made of, and rulers not regarded: whose contempt is the originall fountain of al mischiefe, in euery weale publike.

Tullius. Where reason ruleth, appetite obeyeth.

Theopom. A man obedient to nature, cānot hurt a man.

That countrey is well kept, where the king doth not onely knowe how to gouerne it, but rather because alsō the people know how to obey him.

Mar. Aur. The people owe obedience to their prince, and to his person great reuerence, and to fulfil his commaundementes: and the prince oweth equal iustice to euery man, and meeke conuersation to all men.

The king obeyeth no man, but the law only.

Iustinian. The publike weale is there perpetuall, and without any sodaine fall, where the Prince findeth obedience, and all the people finde loue with the Prince. For the loue of the Lorde or Prince, breedeth the good obedience of the subiect: and of the obedience of the subiect, breedeth the good loue of the Prince.

Aristotle. Wicked men obey for dread, and the good for their goodnesse.

The wicked and disobedient persons seeke confusion.

Loue him that obeyeth GOD and his Prince, and seeke not his followship that disobeyeth them.

The inferiour person or subiect ought to consider, that albeit hee in the substaunce of a soule

trudgeth away, and is therefore of his enemie most mercilesly slaine: whereas to him that stoutly fighteth, no such extremitie happeneth: euen so they which cannot suffer the frowning face of sorrowe and lamentation, beeing but meanely amazed, tormented, or made afrayde, doe in faintnesse of courage die, when they which doe manfully resiste oft times with triumphant ioye, departe as lustie conquerours.

Sorrowe commonly taketh not place in him that abstayneth from fowre thinges: that is, from hastinesse, wilfull frowardnesse, pride, and slouth. Pytha.

Counsell, exhortation, and perswasion, to him that is in trouble: giueth small consolation when there is no remedie. Mar. Aur.

He is not worthie to liue, that taketh not care to liue well. Seneca.

Hee is wicked and most to be despised of all men, that careth and studyeth for none but for himselfe. Hermes.

In all thy trouble remember this reason; harde thinges maye bee mollyfied, straite thinges maye be loosoned, and heauie thinges shall little grieue him, that can handlomely beare them. Seneca.

As euerlasting felicitie doth quickly follow the godly in the shorte race of theyr miserie: so euerlasting miserie quickly followeth the vngodlye, in the shorte race of their worldly felicitie. Lactan.

The summe of all.

Sorrow is a griefe for thinges done and past,
Which by painfull sighs, appeareth from the heart.

Sorrow

Sorrow secretly worketh mans life to waste,
Sorrow and sicknesse together taketh part.
Sorrow must be thought on when felt is no smart,
And as after a calme tempests doe follow,
So after quietnesse there followeth sorrowe.

Of witte and discretion. Chap. 2.

Plato. MAns witte is the instrument of God, whereby is declared vnto the worlde that all vertue commeth of him.

Socrates. There is no greater treasure than discretion and witte.

Witte without learning is like a tree without frute.

By reading, witte and vnderstanding increaseth.

Bibli. MAns witte (by the will of God) is naturally nourished and fed with the gifte of learning and knowledge: and by time spent in studie, it eyther diligently searcheth, or doth alwaies somewhat and is led with the delight both of seeing and hearing.

Thou shalt much profit in reading, if thou do as thou readest.

Galene Wisedom cannot be profitable to a foole, nor witte to him that vseth it not.

Plato. Wisedome is the treasure of wit, wherewith euery man ought to enrich himselfe.

Dispose not thy wit both to vertue and vice.

Diogenes. The wit of man is apt to all goodnesse if it be applyed thereunto.

MAns wit is of it selfe so corrupt and peruerse, that by counterfetting and dissembling, one may easily beguile or abuse another: hauing one thing secretly hidde in his hearte: when outwardly he saith and doth cleane contrary

Sorrowfull sighes shew the griefes of the hearte.

There is no comparison of the greate dolor of the bodie, to the least payne that the spirite feeleth.

Sorrowfull heartes liue with teares and weeping, and be mery and laugh in dying.

It must needs be that the mindes of men be oftentimes moued with vexations & griefes: but yet a meane must be had, beyond the which no man that is wise, ought of right to passe. Cicero.

The easing of sorrowe consisteth in two poyntes, the one is to deuise meanes not to thinke of griefe, and the other is in the inioying of honest delights and pleasures.

Sweete wordes comforte the hearte but little that is in tribulation, except it be mingled with some good workes. Mar. Aur.

Of thought cōmeth watching & blered eies.

There be vj. kindes of men that bee neuer without vexation. The first, is he that cannot forget his trouble. An enuious man dwelling with folke newly inriched. Hee that dwelleth in a place and cannot thriue, whereas another thriued before him. A rich man decayed and faine into pouertie. Hee that would obtayne that he cannot get. The last, is hee that dwelleth with a wise man, and can learne nothing of him. Hermes.

Duretie putteth away sorrowe, and feare hindereth gladnesse.

If thou wilt be counted valiant, let neyther chaunce nor griefe ouercome thee.

If thou desire to haue delight without sorrow, apply thy minde to studie wisedome. Plato

Accustome not thy selfe to be heauie & sadde, for if thou doe, thou shalt be thought fierce: yet

be

be thoughtfull, for that it is a token of a prudent man.

Mar. Aur. To friends afflicted with sorrow we ought to giue remedie to their persons, and consolation and comfort to their heartes.

Plato. The multiplying of friendes, is the asswaging of cares.

A wise man in tormentes is euermore happie: But he that is troubled either for fayth, for Iustice, or for the liuing Gods sake: the sufferance of payne bringeth a man to perfect felicitie.

Aristotle. The rodde of God, or his scourge of affliction (whereby the proud flesh of man is pinched and brought lowe) is the most readie and necessarie meane, whereby they shall bee driuen to remember themselues, and to liue more honestly and vertuously in the sight of God.

Mar. Aur. The greatest casement to ease him that is in heauinesse, is to exercise the wauering hearte with some good occupation.

There is no sorrowe but the length of time Sulpitius. may asswage, and make more easie.

As a wise Marriner in calme weather pre-Plutarch. pareth himselfe looking for a tempest: euen so doth the minde when it is most at quiet, doubt of some tribulation.

Wise men quietly beare their griefes and sorrowes, as things that were very sweet and commodious to them: assuredly knowing, that if they shall be stricken with any kinde of aduersity, and that it be patiently borne, they shall not lose their reward.

Cicero. As in a battaile the cowardly and fearefull Souldier, so soone as hee beholdeth the face of his enemie, leaueth his armour, and with all speede possible betaketh him to his feete and trudgeth

rary to the meaning of his hearte.

Many excellent and goodly wits are not a little hindered, through the fault of many instructors and teachers. Alex. Mag.

The witte is made dull with grosse and immoderate feeding. Diogenes.

Neyther witte, strength, or courage (in any man) can neuer become liuely and excellent, where the minde is addict to superfluous feeding, to beastly idlenesse, or wanton pastimes, but onely by temperance in liuing, bigilant prouidence, and continuall exercise. Whereby strength is nourished and wittes be increased, like as by the other, strength of body is resolued, and the wittes be consumed, or vnprofitably dispersed. Alex. Sen.

The ornamentes of witte are much more kayre, than the badges of outwarde nobilitie. Sigism.

Ambitious men haue vngracious wittes. Hermes.

A meeke wittie man is harde to be found.

Through lacke of witte springeth much harme.

That man that is voyde of witte and faith, there is in him no hope of redresse, eyther by any comfort and counsell that shall bee giuen vnto him. Cassi.

He that hath least witte, is most poore. Polion.

Hee seemeth to be most ignorant, that trusteth most his owne witte. Socrates.

Stablish thy witte both on thy right hande and on thy left, and thou shalt be free.

A bond man to vse hath no power to rule by his owne witte. Socrates.

If thou shalt at any time bee constrayned to fight in warre or else where: trust more to thy witte than to thy strength: for witte without strength much more preuayleth, than strength with- Xenoph.

without wit to attaine the victory.

To see is but a small matter, but to foresee is a token of a good wit.

Excellent things ought to be done witticly, and with great circumspection.

Pittachus. Pitholo.

It is better to want riches than wit.

Shamfastnesse in a childe is a token of wit, but in a man, it is a token of foolishnes.

Seneca.

A wittie woman bringeth foorth wise children.

Recreation of wits are to bee suffered: for when they haue a while rested, they spring vp oftentimes the better and more quicker.

That pastime is to be abhorred, where wit slaepeth, and idlenesse with couetousnesse is onely learned.

Alex. Seu.

A quiet wit and cleere vnderstanding, taketh right great heede of thinges that be past: prudently waying things present, and thinges to come.

The wits which in age wilbe excellent, may be knowen in youth by their honest delights.

Alex. Seue.

No wit can make straight, that which nature hath made crooked.

He best perceiueth his owne wit: & though his knowledge be great, yet thinketh of himselfe to vnderstand little.

Prolog.

Authoritie and fauour doth not onely shewe a good wit, but it doth also polish that which is rude:

God truely giueth wisedome, but fauour & authoritie doe shew it most chiefely in a weale publike.

Like as the earth nourisheth the root of the tree, but yet the Sunne bringeth foorth the blossomes: And if the stormes let not, he with his wholesome heat reapeth the fruit, and ma-

keth

keth it pleasaunt: Euen so studie and labour bringeth in knowledge, which by the comfort of princes appeareth abroade in some ministration. And if enuy or displeasure bring none impedunent, ẏ increase of fauour maketh both wit and learning fruitfull and profitable vnto the weale publike.

As emptie vessels make the loudest sound, so they that haue least wit, are ẏ gretest bablers. Socrates.

Like as narrow mouthed vesses which are longest in filling, keepe their licour the better: so wits that are slow in taking, are best of all to retaine that they learne. Hermes.

As yron and brasse are the brighter for the wearing, so the wit is most readie that is most occupied. Plato.

The summe of all.

The greatest treasure without comparison,
For mans felicitie heere in this life,
Aboue gold and siluer is wit and discretion,
To temper the ioyfull and comfort the pensiue,
Or otherwise to instruct man in peace or strife,
Wit also is increased by often reading,
And like the fruitlesse tree, is wit without learning.

Of friends, friendship, and amitie. Chap. 3.

FRiendship is a vertue, or ioyneth with vertue. Aristotle.

Friendship cannot be without vertue, and that in good men onely. Tullius.

Friendship is none other thing, but a perfect consent of thinges, appertayning as well to GOD as to man, with beneuolence and charitie. And there is nothing giuen of

God

God (except sapience) that is to man more commodious.

Friendship in good men, is a blessing and stable connexion of sundrie willes, making of two persons one, in having and suffring. And therefore a friend is properly named the other I. For that in them is but one minde, and one possession. And that which more is, a man reioyseth more at his friendes good fortune, than at his owne.

Mar. Ant. This is a iust lawe of frtendshippe, that the friend in all things trusteth to his friend, first regarding who is his friende.

Diogenes. It is final pleasure to haue life in this world if a man may not trust to his friends.

Beware that thou takest not them for thy friendes whom thou subduest and bringest to subiection.

Tullius. Friendshippe is to bee preferred before all worldly things, because there is nothing more agreable with nature, nor that helpeth man more, eyther in prosperitie or in aduersitie.

Pythago. True and perfect friendship is, to make one heart and minde of many heartes and bodies.

Cicero. Hee that woulde indeuour to take away friendshippe from the fellowship of mans life, shoulde seeme to take away the Sunne from the worlde.

Plato. Friendship is the louer of loue.

Aristotle. It is the propertie of friendes to liue and loue together.

Plato. Good will is the beginner of friendshippe, which by vse causeth friendship to followe.

Friendship ought to be ingendred of equalnesse, for where equalitie is not, friendshippe may not long continue.

Where any repugnancie is, there maye bee none

none amitie, since friendship is an entire consent of willes and desires.

Therefore it is seldome seene that friendship is betweene these persons. A man sturdy, of opinion inflexible, and of sowre countenaunce, and speach with him that is tractable, and with reason perswaded and of sweete countenance and entertainment. Also betweene him which is eleuated in authoritie, and another of a very base estate and degree: yea, and if they be both of equal dignitie, if they be desirous to climbe: as they doe ascende, so friendship for the most parte decayeth.

Distance of place seuereth not, neyther hindereth friendship, but it may let the operation thereof. Isocrates.

In friendship fayned is great doubtfulnesse, doublenesse, fayntnesse, colonesse to doe good, much hardnesse, slippernesse and inconstancie.

Whereas true friendes be, there paynes are in common. Mar. Aur.

A true friende is more to be esteemed, than kinsfolke. Cicero.

Hee is a good friende that doth his friende good, and a mighty friende that defendeth his friende from harme. Seneca.

Get friendship of them that follow truth. Plato.

Admitte none thy friende, except thou first know how he hath behaued himselfe with his other friendes before, for looke how hee hath serued them, euen so he wil serue thee. Aristotle.

Be slow to fall in friendship, but when thou art in, continue. Periander.

Who so loueth good manners perseuereth in friendship. Hermes.

Put no trust in friendes in thy present prosperitie, for it is an euident token and pro- Mar. Aur.

nostication of an euill fortune.

He is a very friende, that lightly forgetteth his friendes offence.

Scornfull men, are daungerous friendes.

Seneca. There is no man that would choose to liue without friendes, although hee had plentie of all other riches.

Photion. It is a sweete pleasure for a man, to helpe and be holpen of his friendes.

Mar. Aur. One friend ought not to require any vnuse thing of another.

Friendes ought to be like good Horses, that is, that they ought to haue a little heade, by humble conuersation: quicke of hearing, to the intent that they bee quicke when they are called: a softe mouth, to the ende that their tongue be temperate: the hoose of the foote harde to suffer trauaile, and their handes open to doe good deedes, their feete sure to persecere in amitie, a bay colour for his good renowme: also that hee be without curbs and bittes. And that hee may goe where as any fatall destinies turneth the bridle and reigne of fortune.

Plato There is so little difference betweene our enimie and our friende, and so harde to knowe the one from the other, that there is greate ieopardye, least we (somwhat rechlesse or negligent) defende our enimie in steede of our friende, or hurte our friende in steede of our enimie.

Aristotle. The agreement together of euill men in mischiefe is not friendshippe: for friendshippe of it selfe is so pure, that it will not bee vsed in euill.

Proue not thy friende with damage, nor ble thou him vnproued. This mayst thou doe, if

when

when thou hast no need thou fayne thy selfe to be needy: In which if hee helpe thee, thou art neuer the worse, but if he refuse, then knowest thou by fayning, how for to trust him.

Be as mindfull of thine absent friendes, as of them that be present. Isocrates.

Friendes in aduersitie are a refuge, and in prosperitie a pleasure and delight, to communicate our pleasures withall. Aristode.

If thou desire to be thought a friend, do thou the workes that belong to a friende. Hermes.

If thy friende misorder himselfe towardes thee, breake not of friendship therefore immediately, but rather assay by all meanes to reforme him, so shalt thou not onely retayne to thee thy olde friend, but shalt double his friendshippe Pythagor.

There be many that lacke no friendes, and yet lacke friendship.

A wise man though he be contented & satisfied with himselfe: yet wil he haue friends because he will not be destitute of so great a vertue.

Beare witnesse rather against friendship, than against truth.

There cannot be friendship betweene a seruant and his maister, in as much as their estates be vnequall. But for as much as they be both men, they may: because that in manhoode they be both equall. Plato.

Newe amities be wearie in three dayes. Mar. Aur.

And we see often proued by experience that friends lightly taken, are lightly left agayne.

Doe good to thy friends, that they may bee the more friendly: and to thine enemies, that they may be thy friendes.

The iniury of a friende is much more grieuous than the iniury of an enemie. Socrates.

Mar. Aur. He that promiseth and is long in fulfilling, is but a slacke friend.

Plutarch. He that casteth away his kinsfolke, and maketh him friendes of straungers: doth as the man which would cast away his fleshly legge, and set on another of wood.

Seneca. As fire and heate are inseparable: so are the heartes of faithfull friendes.

Aristotle. Like as the Phisition cureth a man secretly, hee not seeing it: so should a good friende helpe his friende priuily, when hee knoweth not of it.

The summe of all.

Friendship which is the agreement of mindes,
In truth and loue, is the chiefest vertue,
Of moral vertues, that in the worlde man findes,
Wherefore in the world to liue who so mindes,
Ought friendship to get, and got to ensue
By loue, not by lucre, that true friendship blindes.
Knit with an heart where rancour neuer grewe,
Which knot, estates, qualitie so bindes,
That to dissolue, in vayne may fortune sue,
Though malice helpe, which to all glorie grindes,
So strong is friendship, as no stormy windes
Haue might to moue, nor feare force to subdue,
Where all these poynts be setled in their kindes.

Of giuing and receiuing. Chap. 4.

Cateline. AS giuing and receiuing are contrarie the one to the other, so the one is more commonly vsed than the other.

Photion. In giuing, these thinges must be considered, what thing, and to whom, how, where, and wherefore thou giuest.

God will increase that little that thou hast, if thou purpose to giue of that little.

In

In receiuing be thankefull, and at the least haue a good will to requite a friendly benefit. Titus Li.

When thou friendly doest intende to giue, choose (as neere as thou canst) such a person as is plaine and honest, of good remembrance, thankefull, abstayning from the goods of other, no niggard of his owne, and specially to all men beneuolent.

Whom peruerse fortune, long sickenesse, seruice, friendship, disloyaltie of them that were trusted, or that theeues or oppressors haue brought vnto pouertie, to those let men extend forth their compassion and charitie. Alex. Seuer.

The greatnesse of a benefite is declared eyther by the commoditie, or by the honestie, or by the necessitie. Tullius.

He that may giue and giueth not, is vtterly an enemie: and hee that promiseth forthwith, and is long ere he doe it, is but a suspitious friende, what needeth wordes to our friendes, when wee may succour them wyth workes? It is not right to whom we giue our heartes, which is the best thing within vs, that we giue him onely our tongue, that is the worst thing of all our vices. Mar. Aur.

Those friendes are but slender and scant friendes, that in promising many things, will be slacke to giue any thing.

A vertuous hand is not bound to make the tongue a foole.

Promise is an auncient custome among the sonnes of vanitie: and of custome the tongue speaketh hastily, and the handes worke at leasure.

Promise and performe.

Giue to the good, and hee will (if he can) requite it agayne: but giue to the euil disposed, Socrates.

and he wil ſtill begge and aſke more.

If thou beſtowe a benefite, keepe it ſecrett, but if thou receiue any, publiſh it abroade.

Requite benefites.

Giue to the needie: yet not ſo, that thou need thy ſelfe.

Giue at the firſt aſking, for it is not freely giuen that is often craued.

Seneca. Giue no vayne and vnmeete giftes, as armour to women, bookes to a plowe man, or nettes to a Student.

Let thy giftes be ſuch, as her to whom thou giueſt them doth delight in.

Solon. Giue liberally for thy profite.

See that thy giftes be according to thine abilitie: for if they bee to bigge, thou ſhalt bee thought a waſter: and againe, if they bee too ſmall thou ſhalt be thought a vyggard.

Succour them that periſh, yet not ſo that thou thy ſelfe periſh thereby.

Socrates. Boaſt not of thy good deeds, leaſt thine euil be alſo layd to thy charge.

Remember them which haue done thee good, and forgette not their benefites.

Seneca. Benefites ought to bee as well borne in minde, as receiued with the hande. He is vnthankfull which acknowledgeth not the good that is done vnto him. And hee is more vnthankfull, that to his power requiteth it not. But he is moſt vnthankfull that forgetteth it vtterly.

One gift well giuen recouereth many loſſes.

The remembraunce of benefites ought neuer to waxe olde.

A ſmall thing giuen willingly, is more acceptable than that which is grudgingly giuen, be it of neuer ſo greate a price.

A gift grudgingly giuen of a niggard, is cal-
led a ſtone loafe: which although it bee bit-
ter, is needfull to be receiued of the hungrie.

The will of the giuer, and not the value of the gifte is to be regarded.

Hee is worthy to be deceiued, which while he beſtoweth a benefite, thinketh of the receiuing of another.

To bee worthie a benefite, is more than to haue giuen a benefite. Diogenes.

The ſumme of all.

In giuing theſe thinges muſt be conſidered,
What thing, to whom, where, and wherefore it ſhould be.
Firſt the good and needy ought to be remembred:
And they, or elſe God ſhall againe requite thee,
But ſee thou be mindfull of thine abilitie.
Then if to giue, thou ſhalt be diſpoſed,
Giue not to receiue, leaſt thou be deceiued.

Of Pouertie and Neede. Chap. 5

POuerty is a vertue learned without a teacher. No man is poore but he that thinketh himſelfe poore. Philip.

Hee is mightie, which hauing riches is poore, but hee is more mightie, which being poore, is rich.

No riches are to bee compared to a contented minde.

In all thinges the meane is beſt: And to liue warely is a greate treaſure: and to liue waſtfully cauſeth pouertie. Prote.

Hee is not to be thought poore, whome his little that he hath ſufficeth.

Not he that hath little, but hee that deſireth much, is poore.

Isocrates. A man were better to liue poorely, being assured of the blisse of heauen, than to bee in doubt thereof, possessing all worldly riches.

Cicero. As that man which hath nothing, is counted but poore and miserable: So is he also counted most miserable and poore, that is not contented with that which he hath.

Wicked and couetous men, because their wealth towards them is but vncertaine and subiect to many mishappes: are not onely at any time not contented with their present portion, but through their greedie desire and will still to haue, their state only is very poore, and of all others noted most miserable.

There is no fault in pouertie, but their mindes that so thinke it, are faultie.

To knowe how to vse pouertie well, is great blessednesse.

Pouertie with suretie is better than riches with feare.

Seneca. Ioyous & glad pouertie is an honest thing.

Bee satisfied with little, for it will increase and multiplie.

It is better to suffer great necessitie, than to borowe of him whom a man may not trust.

Aristotle. More miserable is the pouertie of the minde, than of the bodie.

Diogenes. Hee is not to be counted poore, that hath in youth purchased good disciplines and honest friends, hee is in most wretched estate of beggery that is not indued with any good quality or gift of knowledge.

Pouertie letteth not a man to exercise mercifull actes.

If thou fauour the poore that can doe but little, thou shalt be fauoured of God that can doe much.

Hee that rebuketh the poore because of his pouertie, rebuketh the maker of the poore.

Yee may thinke that the father that dyeth, and leaueth his sonne poore and wise, hee leaueth him too much, and hee that leaueth his sonne rich and foolysh, I thinke hee hath lefte him nothing. Mar. Aure.

It is better to be a poore man, beleeuing in God, than to be rich, putting doubts in him.

The miserable lacke of the poore man, and the superfluous riches of the rich man, causeth discord among the people.

Haue compassion vpon poore men, and God shall reward thee with greater riches. Socrates.

When a man is plagued with pouertie and sickenesse (both ioyned in one) and haue no succour nor easement: there riseth in him an intollerable griefe, a fire not able to bee quenched, a sorrowe without remedye, a tempest full of wrackes, and a burning flame both of soule and bodie. Mar. Aur.

Pouertie is euill, but riches is worse.

If thou desire to bee quietly minded, thou must eyther be a poore man indeed, or else like a poore man.

A needie olde man is a miserable thing. Plato. Seneca.

If thou wilt liue after nature, thou shalt neuer be poore, if after thine owne opinion, thou shalt neuer be rich.

The state of pouertie is specially to bee redressed by the grace and fauour of God: we alwayes indeauouring our selues by all honest meanes to be holpen and not by corrupt coueting of other mens goods, for therevnto will then followe at hande, the wicked effectes of thefts, of periuries of robberies, extortions, and so forth, to the further kindling of gods wrath.

At the end, honour is giuen to a young person, poore and vertuous, rather than to an olde person, rich and vicious.

Mar. Aur. The rich may haue power to be more esteemed with poore people, and accompanied with rich and couetous: but the vertuous poore person shall bee better esteemed, and lesse hated.

The summe of all.

Pouertie with pleasure or paine doth appeare,
In all estates, by sundrie condition,
Pouertie with ioy is more blessed and deere,
Before God, than riches, without exception,
Wretched pouertie Is of beastly affection,
And those sort of men that are poore & vertuous,
Are more worthy honor than the rich & vicious.

THE

THE FIFTH Booke.

What mentall powers or vertues are, Chap. 1.

Because the soule of man is the most precious thing belonging to man, the image of God also and immortal: it is necessary likewise to shew by what power and meane in vs, our soules may attayne euerlasting blisse, that is continuall abiding in the loue and presence of God: for that is the end, that all soules naturally doe seeke for. This blessednes it attayneth through mentall vertues: that is to say, of certayne powers of our minds, whereby we discerne what is good and so labour to enforce our affections to follow the same contrarie to the lust of the frayle bodie, which alwayes leadeth vs to euill and naughtinesse, which mentall powers, what they bee, howe they are attayned, maintayned and lost, and howe they ought to be applyed (according to the mindes of the best Philosophers) shall bee shewed, and in their appointed places shall be knowen from other vertues, by the tittle of mentall vertues: which duely to learne and follow, I beseech God giue vs all his grace, without which, all teaching and learning in this behalfe, is but meere vanitie.

Of

Of Vertue. Chap. 2.

Alex. Seu. VErtue is none other thing, but disposition, and exteriour act of the minde agreeable to reason, and the moderation of nature.

Mar. Aur. Vertue is a strong castell, and can neuer be wonne: It is a riuer that needeth no rowing, a sea that moueth not, a fire that quencheth not, a treasure that neuer hath an end, an armie neuer ouercome, a burden that neuer weerieth, a spie that neuer deceyueth, a plaine way that neuer fayleth, a sirup that foorthwith healeth, and a renowme that neuer perisheth.

Vertue in all workes, is chiefely and aboue all thinges to bee praysed, as the heade fountayne and most precious iewell of all maner riches.

Aristotle. Onely vertue attayneth the euerlasting blessednes.

Socrates. Vertue principally aboue all other thinges purchaseth to man beneuolence, friendshippe and loue.

Seneca. Vertue is shut vp from no man, but is readie for all that desire her. She receyueth all men gladly: she calleth all men, both kinges seruauntes, and banished men: shee requireth neither house nor substance, but is contented with the naked man.

Hesiodus. The waye of vertue is harde at the beginning, but after thou hast crept vnto the toppe remayne there for the verie sure quietnes.

Mar. Aur. The trace of vertue is as good in good things with them that be gyrd, as the vice and dishonestie of euill folkes, is in euill thinges.

Plato. There can nothing be amended or rightlie

correc-

corrected but by that which surmounteth it, and is better than it: as vice by vertue, falshoode by truth, wrong by iustice, follie by wisdome, ignorance by learning, and such like.

Vertue alone performeth the euerlasting felicitie.

It is better to suffer shame for vertuous dealing, then to winne honour for vicious liuing. Hermes.

To attayne vertues we haue good desire but to attaine vices we put too all our workes. Mar. Aur.

Few persons take hæd or haue knowledge, where vertue is to be learned. Socrates.

The lesse time that a man hath to liue, the more earnestly is the studie of vertue to bee proceeded in. Diogenes.

To vse vertue is a perfect blessednes. Pythagor.

Prudence is the guide of all other vertues. Seneca.

Sowe good workes, and thou shalt reape the flowers of ioy and gladnes. Socrates.

So liue with men, as if God sawe thee.

Applie thy self so now in vertue, that in time to come, thou maist therefore be praysed. Plato.

Vertue though it come not at the first, yet by diligent seeking it may be founde out. Socrates.

He that is vertuous and of godly behauiour, is like vnto God: but he that is to the contrarie, is vtterly vnlike him. Plato.

It is not possible for any vertuous man (if he be vertuous) that he vnlawfully take any tast in any other mans good. Mar. Aur.

Refrayne from vice, for vertue is a precious garment.

Applie thy minde to vertue, and thou shalt be saued.

Be vertuous and liberall: so shalt thou either stop the slaunderous mouth, or else the

eares

eares of them that shall heare him.

Pythagor. Sleepe not before thou hast considered how thou hast bestowed the day past: If thou hast well done, thanke God: if otherwise, repent and aske him forgiuenesse.

Plato. Ensue the vertues of thy good auncestours.

Socrates. The chiefe vertue to a young man is, not eagerly to attempt any thing.

Diogenes. To a vertuous and well disposed man, euery day is high and holy.

Aristip. Nothing can corrupt a minde wholly dedicate to vertue.

Mar. Aur. The high vertues among all noble vertuous people, consiste not all onely to suffer the passions of the body, but also to dissemble them of the soule.

Musonius. Trauaile and take paynes to spende thy life in the trade of vertue: the payne is but short, but thy vertues shall euer endure. If to the contrarie, thou shalt haue pleasure to doe that which is ill, thy pleasure abateth, but euil tarieth still.

Plautus. Vertue verily exceedeth all thinges: for if libertie, substance, health, and liuing, our countrey, parentes, and children doe well, it happeneth by vertue, she doth all aduaunce, vertue hath all thinges vnder her gouernaunce. And in whome of vertue is founde greate plentie, any thing that is good maye neuer be dayntie.

Mar. Aur. Vertuous men feare more of two dayes of prosperitie, than two hundred dayes of aduerse fortune.

Legmon. Vertue by aduersitie is best tryed.

Diogenes. That person is not worthy to liue, that will not studie to liue vertuously.

Mar. Aur. With vertue God sustayneth vs, and with

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the order of iustice, the people are well gouer=
ned and ruled.

Vertue is prayſed of many, but there is no man that effectually followeth it. Diogenes.

Men will put themſelues to paynes for the attayning of al thinges, ſaue vertue & honeſtie.

In all voluntary thinges a man may be ver= tuous, but in naturall thinges, I confeſſe eue= ry man to be weake. Mar. Aur.

Like as the eye cannot ſee both at once a= boue and beneath, no more may the witte ap= plie both vertue and vice together. Hermes.

Like as in a payre of tables, nothing maye be wel written, before the blottes and blurres be wyped out: ſo vertue and nobleneſſe can= not be ſeene in a man, except he firſt put away his vices. Socrates.

To a vertuous man it is but a ſmal reward to be Lorde ouer all the earth: and it is but a ſmall chaſtiſement, to take a vicious mans life from him. Pyrrhus Rex.

Vertuous and well diſpoſed perſons, loue honeſtie and ſhamefaſtneſſe in all places. Diogenes.

Like as a precious ſtone in a golden ring, ſo ſhineth an heart that is ſetled in vertuouſnes. Plato.

Yong vertuous perſons are bounde to ho= nour auncient wiſe men. Mar. Aur.

Like as men chooſe good grounde to labour and to ſowe, ſo ſhoulde they chooſe alſo vertu= ous and honeſt men to be their ſeruants. Hermes.

It is a great vertue to flie thoſe thinges our ſelues. which we reproue in other. Thales.

Without vertue, man is but in the number of beaſtes. Plutarch.

In vertue maye be nothing fucate or counter= fet: but therein is the onely image of verti= tie, called ſimplicitie.

The

Mar. Aur. Hee that liueth vertuouſly in this life, his ſpirit ſhall haue reſt with God.

The ſumme of all.

Vertue in all workes is greatly to be prayſed,
As the head fountaine and iewell moſt precious,
By vertue, friendſhip and loue is purchaſed.
Vertue is a garment moſt comely and curious,
To obtayne vertue therefore be ſtudious,
For he that loueth vice, and doth vertue deteſt,
May well be compared to a loathſome beaſt.

Of Wiſedome, a mentall vertue, Chap. 3.

Tullius. Sapience is the ſcience of things diuine and humane, which conſidereth the cauſes of euery thing: by reaſon whereof, that which is diuine ſhe followeth, and that which is humane ſhe eſteemeth farre vnder the goodneſſe of fortune.

Ariſtotle. Sapience is the foundation and roote of all noble and laudable thinges: by her wee may winne the good ende, and keepe vs from euerlaſting payne.

Wiſedome is the knowledge of diuine thinges, and is the head of all other ſciences.

True wiſedome teacheth vs as well to doe as to ſpeake.

Mar. Aur. It ſufficeth not a louer of wiſedome to reproue the vice of other by wordes: but it is neceſſarie he doe himſelfe that, which hee requireth other to doe.

Plato. Of all the giftes of God, wiſedome is the moſt excellent. She giueth goodneſſe to the good, and forgiueth the wicked their wickedneſſe: ſhe ordereth the minde, ſhe directeth the life, and ruleth the workes thereof, teaching

ching what ought to be done, and what to be left vndone: without which no man may bee ſafe.

Wiſedome is life, and ignorance is death: wherefore the wiſe man liueth, for why, hee vnderſtandeth what hee doth, but the ignorant is dead, becauſe he doeth he knoweth not what.

The haters of wiſedome are louers of death.

Wiſedome is the defence of the ſoule, and the mirrour of reaſon: and therefore bleſſed is he that trauelleth to get it, for ſhe is ꝑ ground and roote of all noble deedes: by her wee obtaine the chiefe good, that is euerlaſting felicitie.

Wiſedome and Iuſtice are honorable both to God and man.

Of all the good giftes of God, wiſedome is moſt pure, ſhe giueth goodneſſe to good people ſhe pardoneth the wicked, ſhe maketh the poore rich, and the rich honourable. And ſuch as vnfaynedly embrace her ſhee maketh like vnto a God. Hermes.

Prudence is ꝑ guid of all other good vertues.

Wiſedome garniſheth riches, and ſhadoweth pouertie.

To men of low degre, wiſdome is an honor, & fooliſhnes is a ſhame to men of high degree.

As we ſee oftentimes, vnder a bare & torne coate wiſedome lieth hyd: ſo likewiſe vnder rich veſtures and ornaments, folly greatly and hurtfully lurketh. Lo lonicer. Card.

Wiſedome at the beginning ſeemeth a great wonder. Pythago.

Wiſedome throughly learned, will neuer be forgotten.

Wiſedome is like a thing faine into the water, which no man can finde, except hee ſearch at the bottome.

It is not poſſible for him to obtayne wiſedome and knowledge, that is in bondage to a woman.

Boetius. Wiſedome moſt commonly is founde in him that is good and vertuous.

Socrates. That man is vnhappye whereſoeuer hee come, that hath a witte and will not to learne wiſedome.

Alex. Seue. Wiſedome cauſeth a man to be honoured.

A quiet man toyneth his wiſedome with ſimpleneſſe.

By wiſedome is marked and ſubſtancially diſcerned, the wordes, actes, and demeanor, of all men, betweene whom happeneth to be any entercourſe or familiaritie, whereby is ingendred a fauour or diſpoſition of loue.

Hermes. Wiſedome teacheth a man to knowe his creator.

Solon. He that deſireth wiſedome, deſireth the moſt high and diuine eſtate.

He that findeth wiſedome, findeth life heere in this worlde, and in the world to come.

He that ſeeketh wiſedome the right way, findeth her: but many erre, becauſe they ſeeke her not duely, and blame her without cauſe.

Ariſtotle. Science is had by diligence, but wiſedome and diſcretion commeth from God.

Socrates. The feare of GOD is the beginning of wiſedome.

Pythago. Honour wiſedome, and denie it not to them that would learne it: and ſhew it not to them that deſpiſe it.

Heſiodus. All ſuch perſons are to bee approoued very vile, and nothing at all profitable, which being

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of themſelues voide of vnderſtanding & wiſe-
dome, will ſtubbornly diſobeye ſuch as gladly
woulde giue vnto them doth ſage and wiſe
counſell.

The report of wiſedome and vertue is good in all tyrants opinion, ſo long as he thinketh that nothing which is ſpoken or done, bee repugnant againſt his affections: for he accompteth it vanity, iudging (as a ſicke man) nothing to be good, that agreeth not with the ſenſe or taſte of his owne lothſome appetite. Ariſtip.

Wiſedome is a tree that ſpringeth from the hearte, and beareth fruite in the tongue. Plato.

Without ſtudy of wiſedome, the minde is ſicke.

Earely riſing and much watching are profitable to keep a man in health, and to increaſe his wiſedome.

Wiſedome in the heart of a foole, is like a flying thing ỳ cannot long continue in one place. Plato.

A man of perfect wiſedome cannot die, and a man of good vnderſtanding cannot be poore.

It is a ſpeciall poynt of wiſedome to knowe to what purpoſe the time beſt ſerueth. Archelaus.

Power and might is in yong men, but wiſedome and prudence is in the aged. Seneca.

Wiſedome maketh men to deſpiſe death, and ought therefore of all men to bee embraced, as the beſt remedie againſt the feare of death

As the plough roteth out from the earth all brambles and thiſtles: euen ſo wiſedome roteth out all vices from the minde.

Like as an hande is no parte of a man, except it can doe the office of an hand: ſo is wiſedome no parte of a wiſe man, except it bee occupied as it ſhould be. Plat.

Like as the eye without light, can neyther

see it selfe, nor iudge of any thing else: so the soule that lacketh wisedome, is brutte, and knoweth nothing.

Socrates. As health conserueth the body, euen so wisedome conserueth the soule.

Seneca. Like as the sicke man which all hath counsell, and is taught of the Phisition, is neuer the neerer of health except he take his medicine: so he that is instructed in wisedome and vertue, and followeth not the same, is neuer the better therefore, but looseth the health of his body, and blessednesse of his soule.

Plutarch. Like as an Adamant by a secrete and hidde power draweth yron vnto it: euen so wisedome by a secret meane, draweth vnto it the heartes of men.

Seneca. As he which in a game place runneth swiftest, and continueth still his pace, obtayneth the crowne for his labour: So all that diligently learne, and earnestly followe wisedome and vertue, shall bee crowned with euerlasting glorie.

Among wise men he is wisest that knoweth much and sheweth to knowe but little.

Vpon perfect and true wisedome, wayte continually two hand-maydens, that is to say, humilitie and soberneste.

A wise man is knowne by two poyntes, he will not lightly bee angry for wrong that is done vnto him, neither is he proude when hee is praysed.

Seneca. A perfecte wise man mortifieth his worldly desires: by meanes whereof, he subdueth both his soule and body.

There is none happye but the godlie wise man, no man is rightly happye, except hee be both wise and good: for perfect and true felici-

tie

tie is not without wiſedome and goodneſſe.

Contrariwiſe, they which be ignorant and of euil diſpoſition, be vnhappy: for where ignorance and ſinne is, there infelicity and miſerie moſt playnly appeareth. Plato.

He is wiſe that knowledgeth his ignorance, and he is ignorant that knoweth not himſelfe.

It is not poſſible for him to be wiſe, that deſireth not to be good.

It is better to be wiſe and not to ſeeme ſo, than to ſeeme wiſe, and not to be ſo: yet men for the moſt part deſire the contrarie.

A wiſe man vnderſtandeth both the things that are aboue him, and thoſe alſo that are beneath him: he knoweth the things that are aboue him by the benefites which hee receiueth thereby: and things beneath him, by the vſe and profit that he hath by them.

A wiſe man is knowne by three points: In making his enemies his friendes, in making the rude learned, and in reforming the euil diſpoſed vnto goodneſſe. Iſocrates.

Wiſe men for the truth ſake ought to contrarie one another, that by their contention the truth may the better be knowne.

A yong man cannot bee perfectly wiſe: for wiſedome requireth experience, which for lacke of time yong men may not haue. Ariſtotle.

A wiſe man ought to repute his error great, and his goodneſſe ſmall.

He ſhall bee wiſe that haunteth wiſe mens company.

It is a ſhame for a wiſe man to ſaye, I thought not ſo much.

It is a poynt of wiſedome to cut away all occaſions, which might hinder the doings of honeſt and profitable things.

No man may refrayne from doing amiſſe, but a wiſe man by one perill will auoyde another.

Hermes. Hee is a wiſe man that doeth good to his friends: but he is more than a man, that doth good to his enemies.

Hee that forbeareth to ſpeake, although hee can doe it both wiſely and eloquently, becauſe neyther in the time, nor in the hearers he findeth opportunitie, ſo that no fruite may ſucceede of his ſpeech: hee therefore is vulgarly called a wiſe and diſcreet perſon.

A wiſe man cannot bee ſlaundered of any thing.

Mar. Aur. A wiſe man merieth more grieuous puniſhment for a light deede done openly, than a ſecret murtherer.

A wiſe and vertuous man ought to thinke that as long as he liueth in this world, he holdeth his felicitie but at aduenture, and his aduerſitie for a naturall patrimonie.

Plato. The mother of extreme miſchiefe is worldlie wiſedome.

Cicero. Who ſo hath lands and goods ynough ſhall ſoone haue the name of a wiſe man.

Tullius. Nothing can happen better to a wiſe man than mediocritie of ſubſtaunce.

Ariſtotle. Deſire not to bee wiſe in wordes, but in workes: for wiſedome of ſpeech waſteth with the world, but workes wrought by wiſedome, increaſe into the world to come.

The ſumme of all.

Wiſedome the moſt high and diuine eſtate,
The roote of all noble and laudable things.
The great gift of God moſt ſweete and delicate,

The

The tree of all pleasure that in the heare springs,
Whose deare and daintie fruit the tongue forth brings,
And they that to wisedome themselues would apply,
Must diligently haunt wise mens company.

Of learning and knowledge two mentall vertues, Chap. 4.

PLato affirmeth that there are set in the soule of man comming into the worlde certayne spices: or as it were seedes of things, and rules of artes or sciences. Wherefore Socrates in the booke of sciences, resembleth himselfe to a Midwife, saying: In teaching yong men hee did put into them no science, but rather brought forth that, which alreadie was in them: Like as the Midwife brought not in the childe, but being conceiued, did helpe to bring it forth. And like as in hounds is a power or disposition to hunt, In horses and greyhounds an aptitude to runne swiftly: so in the soules of men is ingenerate a lumbe of science, which with the mixture of a terrestriall substaunce, is obfuscate or made darke. But where there is a perfect maister prepared in time, the brightnesse of the science appeareth polite and cleare, like as the power and aptitude of the beastes before rehearsed: appeare not to the vttermost, except it bee by exercise prouoked, and that slouth and dulnesse being plucked from them by industrie, bee induced to the continuall act: which (as Plato affirmeth) is prooued also in the maister and the disciple. Plato. Socrates,

Semblably the foresaide Socrates in Platoes booke of Sapience, saith to one Theages, Neuer man learned of me any thing, although Socrates.

by my company he became wiser: I onely ex-
horting, and the good spirit inspiring.

Socrates. Learning and knowledge is the onely good thing of the world, and ignorance the onely euill thing.

Alex. Seu. Learning is none other thing, but an aggregation of many mens sentences and actes to the augmentation of knowledge.

Aristip. A person voide of learning and sufficient vnderstanding, differeth nothing from a stone.

Diogenes. Who laboureth to aduance the minds with good and laudable qualities, and with vertuous and honest disciplines, shall be assured of much the better friends.

Aeneas Siluius. Those men which do most excell in learning & eloquence, and do in such thinges more than other men, they should be most renowned, most worthely prayed, and duely preferred.

Plato. Learne such things whiles thou art a child, as may profit thee when thou art a man.

Endeuour thy selfe in thy youth to learne, although it be painefull: for it is lesse paine for a man to learne in his youth, than in his age to be vncunning.

Hermes. It becommeth a man from his youth to bee shamefast in filthie things, and to be studious in those that are honest.

He is to be commended, which to his good bringing vp, ioyneth vertue, wisedome & learning.

Plato. Be sober and chast among young folke, that they may learne of thee, and among old folke, that thou maist learne of them.

Giue good care to the aged, for he can teach thee of thy life to come.

Forget not to giue thankes to him that instructeth thee in learning.

When

When thou art wearie of study, sport thy selfe with reading of old stories.

Where can a man be better accompanied thā with wise men, or else reading among bookes. Mar. Aur.

Learne to honour vertue, to haue measure in price, to reioyce in temperance, and to giue honour to sobrietie, lowlinesse, and meekenesse.

Endeuour thy selfe to doe so well, that other may enuie thee therefore.

We must take good heed and beware with diligence, that wee in our calling doe nothing rashly, aduenterously, fondly, negligently, vnaduisedly: for we be not to this end ingendred of nature, that we should seem to be created for ꝧ affects of vanitie, or lightly spend our times in pastime and playing, in gesting, in wantonnesse, and in ioylitie, but we be rather created and borne to sadnesse, & to the exercise of more graue and profitable studies. Tullius.

Playing and honest passing the time, is lawfully to be permitted and vsed, but yet in such wise to be vsed, as our naturall sleeping, or other necessary meanes of resting be not neglected: and that at such time, as we haue sufficiently ended (in our estate and calling) al such graue & earnest causes, as needfully wee haue to doe.

He that in certayne pleasures of this life hath some delight, must verie warely keepe a measure: least he want in time the enioying of the same. Tullius.

If thou desire to be good, endeuour thy selfe to learne to know, and to followe trueth: for he that is ignorant therein, and wil not learne; cannot be good.

In whom doctrine hath bene found ioyned

with vertue, there vertue hath seemed pure, cleane, and excellent.

Learne by other mens vices, howe filthie thine owne are.

He is sufficiently well learned, that knoweth how to do wel, and he hath power enough that can refraine from doing euill.

Mar. Aur. A man presuming to be a man, and is not learned, what difference is betweene him and other beastes

Aristip. Better it is to be a begger, than a man without learning.

Philip sex. They are in a wrong opinion, that suppose learning to bee nothing auaileable to the gouernaunce of a common weale.

Aristotle. No small vtilitie groweth to a common wealth, by the sapience of a learned Prince, ruler or gouernour.

Mar. Aur. The most learning and knowledge that we haue, is the least parte of that that wee be ignorant of.

Pythago. He that knoweth not that he ought to know, is a brute beast among men, hee that knoweth no more than he hath need of, is a man among brute beasts, and hee that knoweth all that may be knowne is a God among men.

Esteeme him as much that teacheth thee one worde of wisedome, as if hee gaue thee abundance of golde.

Xenoph. Keepe companie with them that may make thee better.

Be apt to learne wisedome, and diligent to teach it.

Seneca. Search for the cause of euery thing.

Labour not for great number of bookes, but for the goodnesse of them.

Let it not grieue thee to take paines, to goe

to

to learne of a cunning man, for it were greate shame for young men not to trauel a little by land, to increase their knowledge, sith merchaunts doe saile so farre by the Sea to augment their riches.

An opinion without learning cannot be good

The rude and vnlearned must beware that they presume not to deeme and iudge of matters which they vnderstand not, without some authoricall direction or guiding.

Learning consisteth not in the greatnesse, but in the goodnesse.

Aristip.

Learne diligently the goodnesse that is taught thee: for it is as greate a shame for a man to learn the good doctrine ỹ is taught him, as to refuse a gift offered to him of his friende.

Learning is studies riches.

Learning maketh young men sober, it comforteth the olde men, it is riches to the poore, and it garnisheth the rich.

Of all thinges the least quantitie is to bee borne, saue of learning & knowledge: of which the more that a man hath, the better may hee beare it.

Socrates.

To lacke knowledge is a very euill thing, to disdayne to learne is worse, but to withstande and repugne the trueth agaynst them which teach the truth, is worst, and furthest from all grace.

Intelligence is king both of heauen and also of earth.

Socrates.

It is not possible for one man to knowe all thinges, yet should each man labour to knowe as much as he might.

It is no shame for a man to learne that hee knoweth not, of what age soeuer he be.

Isocrates.

Knowe thy selfe.

The

Macrobius. Hee that knoweth well himselfe, esteemeth but little of himselfe: hee considereth from whence he commeth, and whereunto he must, hee regardeth not the vaine pleasures of this brittle life, but extolleth the lawe of God, and seeketh to liue in his feare.

He that knoweth not himselfe is ignorant of God, wilfull in wickednesse, vnprofitable, and vtterly graceleſſe.

Demosth. Sickneſſe, pouertie, and aduerſitie, are meanes requiſite (as by the rodde of God) to ouerthrowe, chaſtiſe, and keepe low the power of the proude fleſh: whereby a man ſhall the rather knowe himſelfe.

True knowledge in the lawe of God, worketh in a man to knowe himſelfe, and is the onely right way to eternall ſaluation.

Alex. Seuc. Cunning commeth when fortune ſitteth.

To vnlearne euil, is the beſt kind of learning.

Hermes. It ſeemeth that great vexation and trouble ſhould bee in the minde of him that dwelleth with a wiſe man, & can learne nothing of him.

Tullius. The godly being giuen to the ſtudies of learning and wiſedome, doe chiefly beſtowe their wiſedome, prudence, and vnderſtanding, to mens commodities.

Mar. Aur. The vnderſtanding and knowledge of vaine men, are but beaſtlike to thoſe that are poſſeſſed with the heauenly ſpirite, which is ſecrete and hid: and whereas they ſpeake and vtter their knowledge, all other ought to be ſtil.

Ariſtotle. Hearing in a man is greate helpe to knowledge.

Pythago. Much babling is a ſigne of ſmal knowledge.

Auſtyn. Knowledge ſeemeth to be a thing indifferent both to good and euil.

Knowledge is better in youth than in age.

In

In a shoꝛt while we learne all euill, but in a long season wee cannot learne any goodnesse. Mar. Aur.

The moꝛe wee exalt and rayse our selues with learning and knowledge, the moꝛe lowe doe we put the flesh with her miseries.

Both sleepe & laboꝛ are enemies to learning.

To learne better, is a good punishment foꝛ ignoꝛaunce. Plato.

Learne to liue well by teaching of righteousnesse.

Learning and knowledge is of good men sought foꝛ, and lodged euen in their bꝛeasties to this onely ende: that they may thereby knowe sinne, and eschewe the same, and knowe vertue, and attaine vnto it, foꝛ if it be not applyed heerevnto of them that haue it, shee leaueth in them her whole duetie vndone. The vertue of learning.

In vaine is that long trauell in studie and learning, where actuall experience doth not shew foꝛth her fruites. Alex. Sene.

Like as a fielde although it be fertile, can bꝛing foꝛth no good fruit, except it be first tylled: so the mind, although it be apt of it self, can not without learning bꝛing foꝛth any goodnes. Socrates.

As wee beholde our selues in other folkes eyes, so shoulde wee learne by other mens reꝑoꝛt, what doth become vs, & what doth not. Seneca.

Like as in meates the wholesomnesse is as much to be required as the pleasantnesse: so in hearing and reading authoꝛs, we ought to desire as well the goodnesse as the eloquence.

Like as Bees out of flowers sucke foꝛth the sweetest: so should men out of sciences learne the best. Plato.

As a Captaine is a directer of a whole hoast: so reason ioyned with knowledge is the guide of life.

The

The ſumme of all.

In mans ſoule there is ſet at his firſt entraunce
Into this ſhort life, of care and miſerie,
Certaine hid ſeedes of pure and liuely ſubſtance,
Rules of ſciences, as Plato doth teſtifie.
Whereby at all times we may the more worthely;
As men among men, through ſcience and learning
Differ from beaſtes in wife mens companie,
Elſe as beaſtes among men regarded nothing.

Of feare. Chap. 5.

Anacharſis. FEare is a vertue that groweth of an vndoubted beleefe in God, and hath in it ſuch force, that it cauſeth courage to flie, and maketh a man to abſtaine from all ſinne and wickednesſe.

Socrates. No man can bee iuſt, without the feare of God.

Mar. Cel. If thou wilt deſire truely to knowe, what is the feare of God, thou muſt vnderſtande it to be, both to deſire deuout thinges, and alſo to liue deuoutly, and holily. The feare of God is alſo to bee vnderſtanded, the well of life that ſpringeth vp into euerlaſting life: whereby are waſhed the onely repentaunt ſinners, and ſuch as are not filthely ſpotted and defiled with ſinne.

What the feare of God is.

Alex. Seue. Feare dependeth on loue, and without loue it is ſoone had in contempt.

Feare God aboue all thinges, for that it is ſoone had in contempt.

Socrates. Feare God aboue all thinges, for that is rightfull and profitable: and ſo order thy ſelfe that thy thoughtes and wordes be alwayes of him: for the ſpeaking and thinking of God, ſurmounteth ſo much all other wordes and thoughtes, as God himſelfe ſurmounteth all other

other creatures: and therefore men ought to loue, feare, and obey him, though they should be constrayned to the contrarie.

If thou knowe not what is sinne, nor what is vertue: by the feare and loue of God thou shalt know both.

Thinke vpon the reward of sinne, and feare to offend. Consider howe full of griefe and miserie, howe short and transitorious is this present life, and the vaine pleasures thereof. how on euery side thine enimies compasse thee, and that death lyeth in wayte agaynst thee, and euerie where catcheth thee sodainely and vnwares. Plato.

Feare the great vengeance of God, as much as thou maist: consider his might and puissance: and that thou keepe thee from sin, and when thou thinkest of his mercie, remember also his righteousnes. Pythag.

Feare not threatning, neither bee ouercome with sweete wordes and faire promises: for with these twaine, the godly (of the wicked) are sharpely assayled in this world.

By the feare of God we attayne helpe of the holy Ghost, which shall open to vs the gates of saluation, whereynto our Soules shall enter with them that haue deserued euerlasting life. Socrates.

He that feareth God as hee ought, shal neuer fall into the pathes that leade men into euill. Hermes.

The feare of God is the beginning of wisedome: And the want of Gods feare, is the verie ground and foundation of al foolishnes, sinfulnesse, and abhomination. Socrates.

When the feare of God is once gone from a man, there remayneth then nothing else but light-

lightnes of life, extreame rashnes, forgetfulnesse of God, and running headlong into all kinde of sinne and mischiefe.

A man that feareth God, serueth God, prayeth faithfully vnto God, and distributeth liberally to the poore.

Propertius. He that rightly feareth God, and esteemeth well the excellencie of his maiestie from his heart, cannot forget such precepts as he receiued of God, but will alwayes thinke vpon the obseruaunce of them.

The feare of God doth not onely withdraw the hand and other parts of the body from cõmitting euil, but also it helpeth to the cleansing of the minde, and withdraweth the consent thereof to euill.

Boetius. Nothing is sweeter than the feare of God.

If thou wilt not feare God, vengeance shall hang ouer thy house to destroy both thee & it.

Wicked men wanting the feare of God are hunted of euil to their ouerthrow & destructiõ.

Æsculapius. If thou feare God, and hast in thee an vnfained loue to the trueth of God, be constant therein and swarue not: neither feare the aduersitie of this world, or torments of thy flesh, but set rather before thine eyes the iustice of God, the eternal fire and perpetuall destructiõ of ẏ soule and body, whereinto they must needs leape at length, which are afraide of the hoare frostes of aduersitie, that either man or the diuell can stirre vp to stop and hinder thee from going forwards in thy iourney, to take possession of euerlasting felicitie.

Dread God, and keepe thy selfe from vaineglorie.

Feare followeth hope, wherfore if thou wilt not feare, hope not.

He that loueth God best, dreadeth him most.

Enforce thy selfe to know God, and to feare him. Pythagor.

They that worship God for feare least any euill should chaunce vnto them, are like them which hate tyrants, and reuerence them because they should not hurt them. Plutarch.

The seruaunt feareth his maister with hatred: but the sonne feareth his father for loue. Ambrose.

Continuall feare suffereth not a man to bee happie.

Feare hindereth gladnesse.

Neither strength nor bignesse are of any value in a fearefull body.

There is no strength of Empire so great which with suppressing by feare, can be of long continuance. Tullius.

He ought to feare many, whome many doe feare. Aristipp.

Whom many feare, they doe hate, and euery man whome he hateth he desireth to perish. Ennius.

They that desire to be feared, needes must they dread them of whome they be feared. Tullius.

There is nothing so sure which standeth not in daunger of his inferiour.

He that is not enuironed with charitie, in vaine is he garded with terrour, since armour with armour is stirred. Plini iunior in panigy. ico.

The summe of all.

Without the feare of God, no man can be iust,
Nor yet rightly rule his corrupt nature,
Feare strongly mortifieth all filthie lust:
Feare findeth entrance into a life most pure,
Which feare vpon loue dependeth all sure:
Or else feare without loue, encreaseth hatred,
And whom men doe feare, they wish were perished.

Of Death not to be feared. Chapter 6.

Hermes. Death is the dissolution of the bodie.

Aristotle. Death is none other thing but the parting of the soule from the body.

Mar. Aur. What thing is death but a trap doore, wherein the tent is closed, in the which is solde all the miseries of this life.

Death doth looke for thee euery houre.

Basill. As soone as thou art borne to possesse the earth, incontinent death issueth out of his sepulchre to finde thy selfe.

As thou knowest not when or where death will meete thee: so thou must remember, that alwayes and in euery place he seeketh for thee.

It behooueth a man so to vse himselfe, that he looke for death euery houre: and to bee alwayes in a readinesse for the cõming of death.

Augusti. There is nothing that more calleth a man backe from sinne, than the remembraunce of Death.

Blacke ougly death, maketh all subiectes to the rigor of his lawe.

Death deadly woundeth without dreade or dalyaunce.

Experience playnly teacheth, and all ages approue, that Gods plagues threaten, sickenesse calleth, olde age warneth, death sodainly taketh, and the earth finally deuoureth.

The life of man is like water powred out of a bucket: which the earth quickly sucketh vp and appeareth not agayne.

Pythagor. Death is a thing that cannot be eschewed, wherefore it ought the lesse to be feared.

Death

Death is common to all persons, though to some one way, and to some another. Socrates.

In euill death putteth greate doubte of a good life: and the good death excuseth the euill life. Mar. Aur.

It were better for a man to die and loose this life to attaine so much wealth, than to escape, and to liue in so much miserie.

A worshipfull death is better than a miserable life. Socrates.

Death is not to bee feared of them that bee good.

The carnall and wicked worldly men, who haue their felicitie in this life, and are ouerwhelmed with the vanities of this world, they immoderately feare death: and they tremble and shrinke in their bodyes, when they heare of death: whose wicked heartes and mindes are so giuen ouer to embrace and holde fast the fickle pleasures of this life, that they doe vtterly forgette, or rather appeare playnely doubtfull, of the euerlasting worlde to come.

Though the bodyly death, by diuers meanes and for diuers causes bee vnto men very tedyous and bitter: yet the death thereof, for the testymonie of Gods trueth, is vnto the godly most easie, most ioyfull, sweete, and delectable: because hee seeth (through the eye of fayth) the present performaunce of Gods heauenly promises.

Death is life to him, that looketh to haue ioy after it. Aristotle.

Death of the euil is the suretie of the good.

Life iudgeth vndirectly of death.

Prayse no man before death, for death is the discouerer of all his workes, Isocrates.

Seneca. Death is the finisher of all tribulation and sorrow.

Mar. Aur. By that same way that life goeth, death commeth.

Mar. Aur. If we liue to die, then we die to liue.

Boetius. Death despiseth all riches and glory, and ruleth both rich and poore folke together.

Diogenes. Death ridderh the body out of paynes.

Aristotle. As the beginning of our creation commeth of God: so it is meete that after death our soule returneth to him againe.

Plato. To men occupied about diuine things, life seemeth a thing of no reputation.

The most profitable thing for the worlde is the death of couetous and euill people.

Solon. Death is the rest of all couetous people.

Hermes. Like as age followeth youth: euen so death followeth age.

Mar. Aur. Short is our life, and shortly death commaundeth vs to close our eyes, and to followe the course of death.

Plutarch. After winter the spring time followeth, but after age youth neuer commeth agayne.

The end of sickenesse is death: and the ende of darkenesse is light.

Mar. Aur. When the life passeth there is no prudence in a prudent, nor vertue in a vertuous, nor Lordship in a Lorde, that can take away the feare of the spirite, nor payne of the flesh.

Plato. He which feareth to haue paines after death, ought in his life time to auoyd the peril which is his owne wickednesse.

A rashe and a wicked eye that delighteth to behold vanitie, may wel be called ỹ windowe of death, for it is the deadly minister of the heartes concupiscence, and forerunner of filthie facts, theftes, robberies, extortions, and such

such like.

None neede to feare death, saue those which haue committed so much iniquitie, as after death deserueth damnation. Socrates.

It is an happie mans lot to die before he desireth death.

He is in a miserable state that wisheth to die.

Thou must needes die, but not so oft as thou wouldest.

For vnrighteousnesse and other mischieuous deedes, the soule after death is sore punished. Plato.

Death is sweete to them that liue in sorrowe. Seneca.

Take not thought to liue long, but to liue well.

Despise bodily death, and it shall bee life to thy soule: followe trueth and thou shalt bee saued. Hermes.

Wisedome maketh men to despise death, and ought therefore of all men to be embraced, as the best remedie against the feare of death.

It appeareth to men to be valiant, rather to despise death, than to hate life.

Death and sleepe be cosins germaine. Quint. Cur.

This is to be alwayes noted, that when thou goest out of thine house, thou art not certayne to returne into thine house againe, and going into thyne house thou art not sure thence to go out againe: like wise when thou goest to thy bed, thou art not sure to rise from thence againe. Seneca.

Liue and hope as if thou shouldest die immediately. Plinius.

One day deemeth an other, but the last day giueth iudgement of all that is passed. Homer.

Death ought rather to be desired, than despised. Pythagor.

For it changeth vs from this worlde of vncleanneſſe and ſhame, to the pure worlde of worſhip: from this tranſitory life to life euerlaſting: from the world of follie and vanities, to the world of wiſedome, reaſon, and trueth: and from the worlde of trauell and payne, to the worlde of reſt and conſolation.

Mar. Aur. O howe happie were it for the vnhappie mã (if forgetfulneſſe deceiued him not) to remember the ſtate of this life, howe ſhort it is, howe full of miſerie, vanitie and woe: an approued exile, and hath nothing in it permanent. It is a continuall conflict, ſtrife, and warre, a wandering wilderneſſe, and a vale of wretchednes, wherein we are continually compaſſed with moſt terrible, fierce, and fearefull enemies, to the deadly wounding, ſlaying and ouerthrowing both bodie and ſoule into hell. O (theſe miſchiefes conſidered) why ſhoulde man then haue ſuch deſire to dwell in this wretched world, and to liue in ſuch a loathſome and laborious life? to tarrie in ſuch wretchedneſſe, & to remayne in ſuch a perillous ſtate? were not death much rather to be deſired? were not the houre of death much better than the countenaunce of ſuch a life? for to the godly, death is the moſt happie meſſenger and quicke diſpatcher of al ſuch diſpleaſures, the end of all trouble and ſorrowe, the bed of all reſt, the doore of good deſires, the gate of gladneſſe, the port of Paradiſe, the hauen of heauen, the enterance to felicitie, and manumiſſion from all miſerie, and the beginning of all bleſſefulneſſe. Therefore the day of deathes happie viſitation is not to be contemned or feared, but rather to bee highly celebrated with ioyfulneſſe, mirth, and melody. Far of therefore be it, that we ſhoulde either

either at the hearing or presence of death, haue feare in vs and trembling, that such a friende should be welcome vnto vs, that the foulenesse of his faire face should feare vs from his good conditions: that the bitternes and hardnes of his rough huske should hinder vs from the sweete kast of such a comfortable kirnell: yea, farre off bee it, that the foulenes of deathes discommodities, should hinder vs, or plucke vs backe from the ioyfull embracing of so many and innumerable commodities which hee dayly bringeth, for the most quiet state of the godly, and not to heare, see, and feele this: woe be to those deafe eares, blinde eyes, and harde heartes: whereby men wickedly feare and flie from that, which (with most ioyfull desire) they should wish and embrace. Consider therefore thy selfe, feare to offende the presence of God and feare not the day nor houre of death, but abide with patiẽce thine appointed turne, and thanke thy maker for thy chaunge.

We saple with great trauell through the great and daungerous perils of this short life, and sodainely at one houre we are commaunded to take lande and discharge vs of our flesh, and to take the earth in the Sepulcher. Mar. Aur.

In these our dayes of miserie, we read many things, we heare, we see, we desire, we doe attayne, wee possesse, suffer, and doe rest much, and sodaynely we are called by death: And of all these things we shall beare nothing away, because they and we are nothing.

All the trauailes of the world are weightie, but the trayuayles of death are weightiest. Mar. Aur.

All bee perillous, but that is most perillous.

All be great but that is the greatest.

All thinges at the laſte haue an ende by death, ſaue onely death, whoſe ende is vnknowne.

Then (if we be good) ſith wee ſhall chaunge this wearie life and companie of men, for the ſweetneſſe and ioy of God, and the doubtes of fortune, for this ſure life, & the great & continuall feare, for perpetual peace: And this euil and naughtie corrupt life, for good renowne and glorie: wee ought to thinke verily this ſhould be none euil, but a chaunge moſt bleſſed and happie.

Oh what bleſſednеſſe is it to haue death due for our ſinnes, diuerted into a demonſtration and teſtification of Gods truth.

Polion. When our laſte houre is come, neceſſitie carryeth vs hence, though wee be not willing; but if wee be willing, then haue wee with GOD, both thankes and an euerlaſting reward.

Doubtleſſe, ſo onely ſhall the ſoule of man moſt happily at the laſt by death departe from the bodie, as ſhe hath afore hand, through true knowledge, diligently recorded and practiſed death: and haue alſo long time before (by diſpoſing of things temporal, and by contenplation and loue of thinges ſpirituall) vſed her ſelfe to be (as it were) in a manner abſent, or apart from the bodie.

The ſumme of all.

Death is the diſſoluer of each mortall bodie,
Driueth all againe to their firſt matter duſt,
Which while we liue, ſhould put vs in memorie,
From whence we came, and hence to what we muſt,
Fearefull to the euil, but ioyfull to the iuſt.
Who after this life, through death tranſitorie,

For

For deathlesse life ioyned with ioy doe trust,
Whose life by death is led to greater glorie.

Of Libertie. Chap. 7.

THe best thing in this present life is libertie. Libertie be it neuer so poore, is to bee preferred before all delightes and pleasures where libertie is not. Diogenes.

He is to be counted free and at libertie, which is voyd of all lust and concupiscence. Cicero.

Libertie is a power giuen vnto man, whereby he may liue as he himselfe shall thinke good. And he liueth properly as him lusteth to himselfe, which followeth in conuersation those onely thinges which are good and honest, who enioyeth freely his office, who hath a foresight how to liue well, who obeyeth not our lawe for feare of punishment, but for truths sake and equitie: and with whom there is nothing more effectuous, than the good successe of his owne aduice and iudgement.

So pleasant a thing to man is the state of libertie, that life is to be aduentured for the happie recouerie thereof.

To a man that is once brought vp with freedome and libertie, there is nothing vnto him more grieuous and miserable, than to be restrayned of the same.

Death truly is to be preferred, before seruile slauerie and bondage.

That is most truly called seruitude, when a man without moderation or stay of his appetite, doth followe ouermuch his owne lust and pleasure: which to ouercome, is more cõmendable and prayseworthy, than the winning of many both rich and great prayses. Diogenes. Seruitude what it is.

Cicero. Hee is subiect to seruile state and bondage which cannot refraine from his owne affections.

Plato. He that is a good man and wise, loseth not his libertie at any time: no, not so long as breath in him endureth.

August. Of our selues we haue no libertie, no ability to doe the will of God, but are subiecte to sinne, and shut vp vnder sinne.

Aristotle. In very much libertie it is hard to be moderated or to put a bridle to wanton affections.

Macrobius. He that hath libertie to doe more than is necessarie, will oftentimes doe more than is tending to honestie.

Seneca. Too much libertie turneth into bondage.

Thales. Hope is bondage, but mistrust a libertie.

Diogenes. The couetous person, the ambitious, the lecherous, with such other giuen to vice, cannot be free and at libertie.

A tyraunt neuer tasteth of true friendshippe, nor of perfect libertie.

Alex. Seu. Slaues and bondmen, haue onely this libertie, to vse a proude countenaunce, because they be shameles: and noble men be alwaies knowne by their gentlenesse.

Seneca. They bee out of libertie that doe not labour in their owne businesse, that sleepe at an other mans wincke, and set their feete where another man sleepeth.

Mar. Aur. Where there is corruption of customes there libertes should be broken.

Terence. Truely of ouermuch licence hapneth greate pestilence.

Alex. Seue. All thinges desire libertie, and mankinde most specially

Cicero. It is better for a man to keepe his owne libertie, than to take liberty from another man

will

ſtill conſtrayned ſeeketh euer opportunitie to ſlip off the coller.

Nothing is in the perfect ſtate of ioye, if libertie be away.

The ſumme of all.

Although honour, wealth, riches, and dignitie,
Be daintie pleaſures that nature doth embrace:
Yet libertie as writers do teſtifie,
Is the beſt thing that man can purchaſe:
The poore mans libertie doth playnly deface,
The rich in priſon, or bondſlaue to riches.
Whoſe liues are waſted in moſt wretched diſtres.

Of Goodneſſe. Chap. 8.

That thing is to be called good, which includeth in it ſelfe a dignitie that ſauoureth of God and heauen: ſo that thoſe thinges are onely worthie the name of goodneſſe, which haue a perpetuitie and ſtedfaſtneſſe of godlye ſubſtance. Plato.

As God himſelfe is all goodneſſe: ſo loueth he all thinges that are good; which is righteouſneſſe and vertue: and hateth the contrarie, vice and wickednеſſe.

Thoſe perſons verily may bee called good, which doe ſo behaue themſelues, and in ſuch wiſe doe liue, that their faith, ſuretie, equalitie, and liberalitie, be ſufficiently prooued: ne that there is in them any couetouſneſſe, wilfulneſſe, or fole hardineſſe, and that in them bee great ſtabilitie or conſtancie: then ſuppoſe I (as they may be taken) to bee called good men which doe followe (as much as men may) nature the chiefe Captaine or guide of mans life. Tullius.

It

Mar. Aur. It is not onely ſufficient for a perſon to bee good, but it is neceſſarie that he put from him all occaſions that are reputed to be euill.

Plato. It is good right, that they which bee good men, and doe the ſemblable, obtayne honour, which they bee worthy to haue. Alſo to them which be good, and already aduaunced to honour, they giue ſuch courage, that they indeuour themſelues with all their power to increaſe that opinion of goodneſſe whereby they were brought to the aduauncement, which needes muſt bee to the honour and benefite of thoſe, by whom they were ſo promoted.

Mar. Aur. Many yeares of a mans life are not to bee reckoned, but rather the good and godly workes that he hath done.

Auguſt. They bee a curious kinde of men, that will ſeeke to know an other mans life and behauiour, and bee lowe to ſeeke the amendment of their owne liues.

Hermes. He may be called good, that other men fare the better for his goodneſſe.

Iuan vari. He is to be compted a good man among them that are good, whom neuer man ſawe to doe anie euill workes, nor heard him ſpeake any euill wordes, nor doe anie thing but it was to the comfort of the needie, and profitable to the common wealth.

Socrates. Thou canſt not be perfectly good, if thou hateſt thine enemie: what ſhalt thou then bee, if thou hateſt thy friende.

Let him that is a good man, be a louer of all good men becauſe they bee good: and for the goodnes that is in them, let him haue pleaſure in their familiaritie and company, for God ſhal thereby be prayſed, & he himſelfe wel commended, ioyfully comforted, & bliſſefully rewarded.

There

There is no greater delectation and comfort to him that is good, than to be seen in the compaune of good men. Plato.

Like as a man passing through the City and seeking where he may finde a good Carpenter or a good Smith, hearkeneth where the most hewing is, or beating with hammers, & there goeth in, supposing to finde that he looketh for: Semblably if thou wilt haue a good man, goe and looke him out where thou hearest that sickenesse sharply raigneth or where iniustice gouerneth, will ruleth, or great power oppresseth: there shalt thou surely finde him that thine heart desireth. Plato.

Aduersitie is sent of God vnto good men, not vniustly, nor cruelly, but for a good consideration and louingly: as the doing of a good father, which with an incomparable charitie desiring the aduauncement of his sonne to perpetuall honour and dignitie, by such manner of exercise most aptly tryeth his vertue. Plato.

Who doubteth, but that they are to be compted good men, which in aduersitie bee patient, and deale vprigtly, both in worde and deede to all men. Boetius.

The greatest goodnesse of all goodnesse is, when tyrants are put vnder by vertues acquired, or to finde remedie against accustomed vices, with good inclinations. Mar. Aur.

If thou intende to doe any good, tarry not til to morrowe, for thou knowest not what maye chance thee this night. Pythagor.

The goodes of the soule, are the principall goods.

Nothing is to be compted good, that may be taken away. Pythag.

Friendshippe is the chiefest good thing in a Citie Aristotle.

in a Citie or Countrey.

Socrates. Good men reioyce, that not onely they, but al others to be cleere of ſuch miſchiefes, as be put vpon them.

Ariſtotle. Men ought to doe well to good people, and to chaſtiſe the wicked by rigor.

In good thinges beholde the mercies of God: and apply them aptly to thy ſelfe. And in all euill thinges and plagues, beholde his iudgementes, where through learne and feare to offend God.

Doe not what thou wouldeſt, but what thou ſhouldeſt.

Mar. Aur. There is nothing ſo well done of them that be good, but forthwith it ſhall be contraried of them that be euill.

Anachar. The tongue is both good and euill to a man.

Pythagor. The heartes of good people are the caſtles of their ſecretes.

Socrates. Hee that doth good, is better than the good which he doth: and he that doth euill, is worſe than the euill that he doth.

Legmon. A good thing the further, and the more largely or apertly it is knowne, the further the vertue thereof ſpreadeth and rooteth it ſelfe in mens hearts and remembraunce.

If thou doe good to the euill, it ſhall happen to thee, as it doth to them that feede another mans dogge: which barketh as weell at their feeder, as at another ſtraunger.

Mar. Aur. If good men be diligent to ſeeke others that be good, no leſſe ought they to hide them from them that be euill: for a godly man with one finger, hath power ouer all them that be vertuous, but for to withſtande one euill perſon, he hath neede of handes, feete, and friendes.

A good rich man ſeldome may be found.

He that is mightie is not by and by good, but he which is good, immediatly is mightie.

It is the parte of a good honeſt man, to forgette diſhoneſt thinges, which to remember, is a poynt of euill. Plutarch.

It is better for a man to amend himſelfe by following the good example of his predeceſſours, than to make his ſucceſſors waxe worſe by following his vnthriftie vicious liuing.

The greateſt fault in a man that is good, is to approue the euil rather than the good: and the moſt great euill in an euill man, is to condemne the good for the euill. Cicero.

The euill man is alwayes deſired for his wickednеſſe to be dead: but the good meriteth alway to haue his death bewayled. Mar. Aur.

The goodneſſe that commeth of an ignoraunt man, is like the hearbes that growe vpon a dunghill. Hermes.

That man ſeemeth good, that is meeke and gentle of condition, ſofte in wordes, and reſtfull in his perſon, and gracious in his conuerſation. Mar. Aur.

Vertuous and welbeloued perſons, loue honeſtie and ſhamefaſtneſſe at all times and in all places. Diogenes.

There is nothing ſo good nor ſo welbeloued, but the courſe of time cauſeth vs to leaue it, to diſpraiſe and abhorre it, and finally to be wearie of it.

Good men be called to ioy, and the euil men be drawne to paine.

The ſumme of all.

All goodneſſe is giuen from God aboue,
The author of vertue, grace, and good gouernance,

Whoſe

Whoſe loue and liuely light ſhould euer moue,
Mankinde his good life, his glorie to aduance,
The goodneſſe of God, as of long continuance.
And thoſe that be wiſe men and learned will ſay,
Nothing is good, that may be taken away.

Of prayſe, and diſprayſe, Chap. 9.

Plato. APply thy ſelfe ſo nowe in vertue, that in time to come, thou mayeſt therefore bee prayſed.

Diogenes. It is meere wickedneſſe, to ſeeke prayſe by counterfetted vertue.

Chalenge not to thy ſelfe the prayſe of other mens inuentions.

In all thy doings, ſeeke chiefly the prayſe of God.

Chryſoſt. When God is bleſſed, and when thankes and prayſes be giuen vnto him of men, then the more plentifull bleſſing is wont to bee giuen of him euen for their ſakes by whom hee is ſo bleſſed. For he that bleſſeth God, maketh him debtour of a greater bleſſing.

Mar. Aur. He is greatly to be prayſed, that leadeth an vncorrupt life, that loueth and feareth God, that is friendly to his friende, fauourable to his enemy, temperate in his wordes, and reſtfull in his perſon.

Prayſe nothing that is not commendable, nor diſprayſe ought that is prayſe worthy.

Prayſe honeſt and good things.

Prayſe not the vnworthy becauſe of his vayne riches.

Prayſe a man for that which may neither be giuen him, or taken from him, which is not his fayre houſe, nor his goodly garmentes, nor his great houſhold, but his vertue, witte, and

and perfect reason.

Praise little but dispraise lesse.

Hee that to his noble lineage addeth vertue and good conditions, is greatly to be praysed.

The good workes of olde and auncient per- Anachar.
sons, are to be prayse, rather than theyr white hayres. For honour and praise ought to bee giuen for the good, and not for the white heade.

If thou wilt praise any man because hee is a gentleman, praise his parentes also. If thou praise him for his riches, that appertayneth to fortune. If thou praise him for his strength, remember that sickenesse will make him weake. If thou praise him for his swiftnesse of bodie, remember that age will take it away. If for his beautie, it will soone also vanish away. But if thou wilt praise him for his manners, wisedome, & learning, that as much appertayneth to a man, praise then him, for that is his owne which neither commeth by heritage, neither altereth with fortune, nor is chaunged by age, but is alwayes one with him.

Doe not such things thy selfe, as thou woul- Pythag.
dest dispraise in another.

He that praiseth himselfe, and dispraiseth o- Protog.
ther is not worthy praise.

In the multitude of men, there are few to be Mar. Aur.
praysed and many to be dispraised.

Nothing dispraiseth a man so much, as his owne praising, specially when hee boasteth of his owne good deedes.

To be praised of euill men is as euill, as to be praised for euill doing.

If a man praise thee, remember to bee thine owne Iudge.

Tullius. We must beware wee open not our eares to such as praise vs falsely, and not suffer our selues to be flattered.

None be in so much daunger of flatterers as the Prince, noble men, and such as be in authoritie.

Ouid. The cluster of flatterers walke in the court.

If it were as painefull a thing for men to praise honest things, as it is to doe them, then should they bee as litle prayed as they bee followed.

If thou wilt dispraise him whom thou hatest, shew not that thou art his eneme.

It is a poynt of flattery, to praise a man to his face.

Seneca. Unmeasurable laude and praise, is to be empooned.

Diogenes. All things that are good, haue euer the preheminence in praise and comparison.

It is sufficient to praise and exalt a childe, seing his honest towardnes, disposition or aptitude well prooueth him in such things as bee taught him.

Pride is cause of hatred, and slouth of dispraise.

Aristotle. As they which giue vnwillingly, seem to haue but litle themselues: euen so they which praise otherfolkes tenderly, seeme to desire to bee praised themselues.

Plutarch. Like as the famished, for lacke of other meat are faine sometime to eate their owne flesh: so many that are vaine glorious are forced to praise themselues, because no man wil else.

Hermes. As the shadowe followeth the bodie, so praise followeth vertue: And as the shadowe goeth sometimes before, and sometimes behinde, so doth praise also to vertue, But the latter that com-

cõmeth, the greater it is, & the more of valure.

Praise no man before death, for death is the discouerer of all his workes. Life iudgeth vndirectly of death. Isocrates.

The summe of all.

So vertuously endeuour thy selfe to liue,
That men euen worthely, thy life may cõmend.
Countertaite no vertue, for men will it reprue:
& praise thee for thy profit, if rightly thou intẽd.
Both praise & dispraise in our liuing doth depẽd.
And as after the body there followeth a shadow,
Euen so after vertues, praise doth also followe.

The end of the fifth boohe.

THE SIXTE Booke.

Of the vii. Cardinall vertues, following in their order, against the vii. capitall vices, commonly called the seuen deadly sinnes.

Of Humilitie and Gentlenes. Chap. 1.

HUmilitie for her excellencie shoulde bee the sister of true nobilitie.

God hath most respect vnto them that with humblenesse of heart, cast themselues most lowly before the presence of his maiestie.

Like as lowlinesse of heart, maketh a man highly in fauour with God: euen so meekenes of words maketh him to sinke into the heartes of men. Propertius.

The vertue of humilitie, encourageth to attayne truely the lawe of God: and maketh apt and meete vessels, to receiue the spirite of God.

Pontanus. Nature giueth vnto age estimation and authoritie: but meekenes of heart is the glorie both of youth and age: and giueth vnto them both dignitie and honour.

Seneca. That man is worthily counted happy, which the higher that fortune hath aduaunced him in substance and dignitie: so much the more lowly he auaileth his courage.

Gregor. He that doth gather vertues together (for estimation and comelinesse) without the vertue of humilitie, doeth as hee that openly beareth fine powder, in a rough and boisterous winde.

Alex. Seu. Gentlenes and affabilitie are worthie vertues, that cause men to be heartely and dearely beloued.

Nothing surely more entirely and fastly ioyneth the heartes of subiectes to their prince or soueraigne, than mercie, affabilitie and gentlenes.

Cicero. Among many vertues belonging vnto Princes, none is so proper vnto them, or so honourable and princely, as truely to helpe suppliants, to comfort the afflicted, to incourage the, and to deliuer men from daunger in their distresse

Nothing breadeth so great deformitie in a prince, as to ioyne vnto his high estate and authoritie, the noysome bitternesse of his harde and euill tempered nature.

They doe seeme indeede well to instruct and aduertise vs. which giue this admonition vnto vs: that is to say: the higher wee be in authoritie. so much the more gentle and lowly wee shoulde behaue our selues, for nothing

is

is more ſeemely or commendable to a prince or a noble man, than the vertue gentleneſſe, meekeneſſe and humilitie.

Crueltie and gentleneſſe be two contraries, the one is of all men hated, and the other beloued: for crueltie is an enimie mercileſſe vnto the milde nature of man. Men are not in any thing more like vnto God, than in gentleneſſe and humilitie, which moſt plainely conſiſteth in doing good one to another.

Liue gently with thine vnderlinges, as thou wouldeſt thy betters ſhould liue with thee, and doe to all men, as thou wouldeſt be done by.

Worſhip gentlenes and hate crueltie. Seneca.

If thou wilt correct any man, doe it rather with gentlenes than with violent extremitie. Vſe meaſure in all things.

Thinke not thy ſelfe to bee that which thou art not: nor deſire to ſeeme greater than thou art indeede. Bee gentle and louing to euerie bodie, flatter none, be familiar with fewe, bee indifferent and equall towards euerie man, be ſlow to wrath, and ſwift to mercie and pitie.

Auarice is the thing that taketh away the name of gentleneſſe. Ariſtotle.

The gentle and lowly perſon, cannot be hated.

The gentleman gently intreated, is content to doe all things, but the vile natured man familiarly vſed, grudgeth at all thinges. Alex. Sen.

Giue place to thy betters, and to thy elders. Be not high minded. Pleaſe euery body. Bee ſeruiceable to euery bodie. Do not that to another, which thou thy ſelfe hateſt. Get by perſwaſion and not by violence. Hate violence. Be gentle in thy behauiour, and familiar in communication.

It belongeth to gentleneſſe to ſalute gladly them that wee meete: and to familiaritie to talke with them gently and friendly.

It ſeemeth to vee vncomely and great vngentleneſſe, a man to be vnthankefull.

It is due to render deſerued thankes.

Pompeius. Humanitie and gentleneſſe will rather of a friend hope the beſt, than forethinke the worſt.

Propertius. If thou deſire that thy friends loue may continue, be curteous and gentle towardes him, both in ſpeech and alſo in manners: forbeare him in his anger, reproove him gently in his errour, and comfort him in his aduerſitie.

Like as pride ſlayeth loue, prouoketh diſdayne, kindleth malice, confoundeth iuſtice, and ſubuerteth weales publike: euen ſo gentlenes, affabilitie, or humblenes, doe ſtirre vp affection, augment beneuolence, intende charitie, ſupport good equitie, & preſerue moſt ſurely Countries and Cities.

The ſumme of all.

Humbleneſſe and affabilitie are two worthie vertues,
That moſt happily purchaſeth friendſhip and fauour,
Yea, euen Princes and rulers that theſe vertues doe vſe,
Cauſe ſubiectes to obey them, and giue them due honour.
Hate crueltie, be lowly and of gentle behauiour.
For as pride ſlayeth loue, and ingendreth all wickednesſe,
So loue liuely flouriſheth by the manners of humbleneſſe.

Of Loue and Charitie, two mentall vertues. Chap. 2.

Hermes. Plato. COnſtant loue is a principall vertue. Without loue no vertue may be perfect.

Hee that lacketh loue ought not to bee regarded. Seneca.

It is not possible to doe any thing well without loue.

True loue is that which is not idle, but worketh to serue him whom he loueth. Propertius.

Loue all men, & be in subiection to all lawes, but aboue all thinges loue and obey God. Socrates.

The greatest argument of godly loue, is to loue that which God willeth: and not to loue that, which God loueth not.

The true louer of God (which is properly the charitable person) is vnder no rule, but he is Lorde aboue all lawes, all inuentions, all preceptes, and all commaundements, that God hath giuen to man. For Charitie hath no bond.

Hee erreth in mine opinion, that preferre th feare before loue: without the which (witnesseth Socrates) nothing eyther with God or with man, may long indure or abide. Alex. Seu. Socrates.

We are bound to loue, maintaine, and preserue, the common attonement and fellowship of all mankinde. Tullius.

The nature of fauour and grace is farthest off of all thinges from selfe loue: seeking nothing lesse than her owne commoditie. but rather respecteth the commoditie of others.

None of vs loueth God that inforceth to wil any thing contrary to Gods will. He perfectly loueth not GOD, that doeth any thing without God. Hee perfectly loueth not God, that thinketh any thing besides GOD. The perfect loue of GOD cannot stande wyth any care or studie for this life. The perfect loue of GOD, abideth not the coupling with any other loue. The perfect loue of GOD Pacuuius.

knoweth none affection to kindred: it knoweth no difference betweene poore and rich, it knoweth not what meaneth mine and thine, it cannot diuide a foe from a friend: for he that truly and perfectly loueth God, must loue God alone, nothing besides God nor with God, but loue all indifferently in God and for God.

There are two kindes of loue, the one naturall, and the other heauenly.

The good louer loueth his soule better than his bodie.

The euill louer loueth his bodie, and not his soule.

Pythagor. A man of feeble courage annoyeth himselfe lightly with that which he loueth.

Plato. To bee louing to him that hurteth vs, is the most acceptable thing in the sight of GOD that a man may doe. Thou shalt bee beloued of GOD, if thou follow him in this point: In desiring to doe good to all men, and to hurt no bodie.

Mar. Aur. There is true loue where be two bodies separate and but one heart together.

Pythag. Loue is payed with loue.

Small substaunce increaseth, where concorde raigneth: for discorde, great thinges are scattered and come to naught.

Of loue mixed with mockerie, followeth the truth of infamie.

There bee fiue wayes noted of louing one another, of the which number one waye is praysed, three be vtterly dispraysed, & one neyther praysed nor dispraysed. First a man may loue his neighbor for Gods sake, as euery good vertuous man loueth euery man. Secondarily a man may loue his neighbor for naturall affection because hee is his sonne, his brother or kins-

kinſman. Thirdly, he may loue for vaine glorie, as if he looked of his neighbour to be worſhipped, or aduaunced to honour. Fourthly, a man may loue for couetouſneſſe, as when hee cherifheth and flattereth a rich man for his goods, or when hee maketh much of them that haue done him pleaſures, or may do. Fiftly and laſt, he may loue for his ſenſuall luſt and appetite, as when he loueth to fare delicatly, or elſe when his minde foolihly runneth and doteth vpon women. The firſt way to loue his neighbour for the loue that hee beareth to God, is onely worthy to be prayſed. The ſecond waye, naturally deſerueth neyther prayſe nor diſprayſe. The thirde, fourth, and the fift, to loue for glorie, aduauntage, or pleaſure, all three be vtterly naught.

Likeneſſe of maners maketh loue ſtedfaſt & perfit. Of all thinges the neweſt is beſt, ſaue of loue and friendſhippe: which the elder that it waxeth, is euer the better. Seneca.

Too much ſelfe loue is cauſe of all euill.

Repentaunce is the ende of filthy loue.

Lewde loue is the buſineſſe of loyterers.

Loue cannot be mingled with feare,

There is nothing ſo darke, but ẏ loue eſpieth.

Loue leaueth no daunger vnattempted.

It is not poſſible for a ſeruaunt to bee diligent that loueth not his maiſter.

He that hath a whole and cleere heart, without enforcing vttereth louing wordes: and he that hath an euill heart, alwayes ouercõmeth other with wordes of malice. Mar. Aur.

That perſon that is entirely beloued, cauſeth euer great griefe at his death.

The loue of a foole is more noyſome than pleaſaunt. Socrates.

Mar. Aur. As one birde loueth another, and one beast another, and one wise man another: so one foole loueth another.

Loue peace, maintaine concorde, be merciful to the penitent, despise not thine vnderlings.

Aristip. Haunt not too much thy friendes houses, for that ingendereth no greate loue: nor bee not long from thence, for that ingendreth hate: but vse a meane in all thinges.

Loue betweene neighbours suffereth to bee mittigate with water: but it is requisite that the loue of his Prince and the people bee perfect and pure.

Aristotle. It is better for a man to loue good fellowship than money.

There is no perfect loue, where is no equalitie betweene louers.

Mar. Aur. Loue in yong blonde, in the spring time and flourishing youth, is a poyson, that forthwyth spreadeth into euery vaine: it is an hearbe that by and by entreth the intralles, a sowening that incontinent mortifieth all the members, and a pestilence that slayeth the heart, and finally it maketh an ende of all vertues.

Plato. As Iuie in euery place findeth somewhat to cleaue to, so loue is very seldome wythout a subiect.

Mar. Aur. The greate voyce outward, is a signe of little loue inward: and the great inwarde loue receyueth silence outward.

The olde lecherous louer is a leeke with a white head, and a greene taile.

Hermes. Like as fire wasteth the firebrande, so doth scornefulnesse waste loue betweene friends.

Better are the stripes of him that faithfully loueth: than the deceitfull kisses of him that hateth.

This

This is a iust ordinaunce of God, that hee that loueth shall haue an ende, and it that is beloued shall take an ende, and the time that wee are in shall also ende: then it is reason that the loue wherewith wee doe loue, shall ende likewise. Mar. Aur.

Charitie is a good and gracious affect of the soule, whereby mans hearte hath no faculte to esteeme, value, or ponder any thing in this wide worlde, beside or before the care and studie to knowe God. Hermes. What charity is.

God as hee himselfe is all charitie and loue, and the onely beginning of all goodnesse: so there floweth freely from him, as from the onely fountaine of all grace into the heart of man, (the instrument of his grace) all good motions to worke well, and that dutifully, freely, lovingly, and of good will, by the power and freedome of his spirite, without respecting of merite thereby or iustification: but reuerently (with all ioyfulnesse) tendering and seeking the only glory of him, by whom through grace hee is so freely and mercifully iustified, made righteous and saued.

Charitie is the childe of faith. Chrysost. August.

Good workes make not a man iustified or righteous: but a man being once iustified doth good workes.

No deserues of men can haue place before the grace of God.

Charity is not like one vertue, but is such a thing, that by many degrees of diuers vertues it must be gotten, as finall conclusion of all labour and trauell in vertue.

All charitie is loue, but it is not true, that al loue is charitie.

Charitie maketh men to forsake sinne, and Solon.

imbrace

embrace vertue.

Charitie is the whole perfection of a good man.

Plato. Charitie maketh a man absolute and perfect in all vertues.

The filthy effectes of briberie, hindereth greatly the worke of Charitie.

As couetousnesse, briberie, and extortion, are neuer contented, but needie: so charitable liberalitie is euermore blessed with plentie.

By our charitie with God, wee learne what is our duetie toward man.

August.) The two winges wherewith a man flyeth vnto God, be these: If thou forgiue him that hath offended thee, and doest helpe him that hath neede of thee.

How can charitie to a man stande, when charitie to GOD (which is obedience to his will) is ouerthrowne.

Sixe thinges heere following are to be specially noted, that in what man soeuer anye of them doe raigne, there abideth not in him any sparke of Gods Charitie. First looke vpon the vnmercifull and cursed man, that being voyde of pitie cannot forgiue, but still boyleth in his appetite to be auenged. Secondly, looke vpon the enuious stomacke, how hee without rest fretteth, in coueting the sight of his hurte who he so cruelly spighteth. Thirdly, looke vppon the insatiable glutton, (without Godly regard) he beastly prouideth his belly cheere. Fourthly looke vppon the filthy lecher, how busie hee is to compasse his vngracious thoughtes. Fifthly, looke vppon the wretched couetous man, how without reason and good order, hee continually scrapeth and beateth his brayne to gather gaines. Finally looke vppon the ambi-

ambitious and hautie hearted fellowe, how busily hee bestirreth him to gette promotion and worshippe. These kinde of men through theyr vaine and corrupt fantasies (not possessed with the grace and charitie of GOD) be no lesse greedy to satisfie these theyr vnsatiable desires, than the hungrie and thirstie bodies (through naturall necessitie) seeke to bee refreshed.

Whosoeuer feeleth in his heart any poynte or tittle of hatred or enuie, for any manner of cause against any man, that person may bee well assured that hee is not in charitie with God.

Charitie is a worde much vsed with euerie man and woman, but not so well perceiued, as it is commonly spoken.

Like as fire is an instrumēt, without which few workes can be finished: so without charitie nothing may be done well and honestly. Plutarch.

Like as God, and the children of God are alwayes knowne to bee all one, in charitie, mercie, pittie, patience, long suffering, wishing welfare, health and life to euerie man: so the deuill and the children of the deuill are known to bee alwayes one, by theyr enuie, spite and malignitie, by theyr crueltie, tyrannie, impatience, swift reuengement, oppression, impeurishing and spoyling, hinderers of health, and very murtherers.

The summe of all.

In this life, of loue there are two kindes,
That draweth men to ioy and paine:
On filthie loue some set their mindes,
And godly loue some men retaine.

The

The Wicked doe count such love but vaine,
But Gods heauenly loue and charitie
Purchaseth euerlasting felicitie.

Of Patience, a mentall vertue. Chap. 3.

PAtience is a noble vertue, appertaining as well to inward gouernaunce, as to exterior gouernaunce, and is the vanquisher of iniuries, the sure defence against all affectes and passions of the soule, reteyning alwayes glad semblaunce in aduersitie and dolour.

The meane to obtaine patience, is by two things principall: a directe and vpright conscience, and true and constant opinion in the estimation of goodnesse, which seldome commeth onely of nature, except it bee wonderfull excellent, but by diligent studie of very Philosophie (not that which is sophisticate, and consisteth in sophismes) nature is thereto prepared and holpen.

How to obtaine patiences.

Patience and good beleefe in God, maketh a man victorious.

Socrates.

Hee is perfectly patient, which in his furie can subdue his owne affections.

Better is he that contemneth iniurie, than hee that sorroweth. For hee that contemneth it, as hee nothing felt it, passeth not of it: But he that is sorrowfull, is therewith tormented as though he felt it.

Ambrose.

Sustaine, abstaine. Sustaine and beare aduersitie: and abstaine from euill and filthie pleasures and pastimes.

Epictetus.

It is oftentimes seen that it cannot faile in a man that can suffer and take patience, to haue vertue and force.

Mar. Aur.

Hee

Hee is worthy to bee counted courageous, strong, and stout, which doth not onely with patience suffer iniuries, rebukes, and displeasures done vnto him, but also doth good against those euill.

One of the vertues that a wise man ought to haue, wherein hee shall be knowne as wise) is, that hee can suffer well: for a man that can suffer well, was neuer but wise and well mannered.

He that is patient and sober shall neuer repent him.

Bee patient in tribulation, and giue no man cause to speake euill of thee. Hermes.

Let not thy heart faile thee although fortune turneth her face a while from thee: but patiently beare the time: for merry euentides doe oftentimes follow carefull mornings.

Receiue patiently the wordes of correction, though they seeme greeuous. Hermes.

In suffering afflictions, patience is made strong.

Patience and perseuerance are two proper notes: whereby Gods children are truelie knowne from the hypocrites, counterfets, and dissemblers.

By patience we are rendred vnto God, and prooued amongst men.

Humilitie, patience, and faire speech, are the pacifiers of wrath and anger.

The trauayles that come of necessitie, ought with good courage to be abidden. Mar. Aur.

Bee constant and patient in aduersitie, and in prosperitie warie, and lowly.

It were better no patience to suffer, nor law to permit, that thing which ỹ sage person with great maturitie ỹ deliberation hath written, to Mar. Aur.

be

be disprayled by a simple person.

The best way to be auenged, is to contemne iniurie and rebuke, and to liue with such honestie and good behauiour, that the doer shall at the last bee thereof ashamed, or at the leaste leese the fruite of his malice, that is to saye: shall not reioyce and haue glorie of thy hinderance and damage.

Euen as yron, except it be often scoured, will soone corrupt and waxe rustie: so, except the sinfull heart of man and his flesh be often scoured with the whetstone of aduersitie, they will soone corrupt and ouergrowe with the rust of all filthinesse and sinne.

The summe of all.

Patience is a vertue both noble and necessary,
Appertayning to the inwarde and exterior gouernaunce.
Patience is a vanquisher of approoued iniurie,
A sure rocke of defence against all disturbance.
This vertue therefore to obtaine, giue diligent attendance.
By twe things thou shalt learne it to thy comfort in distres,
An vpright conscience, & constant esteeming of goodnes.

Of diligence, agilitie, or quickneſſe, Chapter 4.

Seneca. Aristotle. DIligence quickly dispatcheth all things. The that diligently attendeth to his businesse can neuer repent him, but bringeth all his workes to a perfect and good conclusion.

Diligence and carefulnesse are the keyes of certaintie.

Hermes. Cicero. Diligent purueyance is great suretie.

There is nothing so fearfull vnto wise and circumspect men, but by diligence it may bee

foreseene and luckely brought to passe. Neither is there any euill but that it must readily fall vpon those which be vndiligent, careless, and sluggish.

The God which is immortall, doth (as it were) sell all thinges vnto vs for our labour and trauell. Cicero.

They which will come to happie state, must diligently labour in this world.

A thousand euilles doe afflict dayly that man which hath to himselfe an idle and vnprofitable carcasse. Salust.

There was neuer any man that obtayned vnto renowme by his careleſſe sluggishneſſe.

Diligent labour preuaileth mightily: yea, it ouercommeth all thinges. Virgil.

Those studies which seeme labourſome in youthfull yeares, are made right pleasaunt restes vnto old age.

By the deceitfull poyson of slouth, vertue being ouercome, it yeeldeth to the breach of constution, and falleth in a sodayne to vtter decay.

We know that there is nothing so easie but it will seeme hearde if it be not with cheerfulneſſe taken in hand. Terence.

Nothing vnto man is so hearde, but by diligence it may easily be founde out.

If by diligence thou shalt bring anie noble thing to passe: thy labour shall soone be ouerpast and gone, but thy glory shall yet remayne: and if at pleasure thou accomplish any vile act, the remembrance doubtles of thy villanie shall still remayne, euen when thy pleasure is farre past and gone. Virgil.

The waking eye, and well occupied hande, attaineth of right vnto many great thinges.

There is nothing so good to make an horſe Diogenes,

fat, as the eye of his maister, neither is there ought better to make lande fertile, than the steps of the owner, that is to say the maisters diligence.

Demosth. By daunger, dread, and doubtfulnesse, diligence is greatly hindered.

Alex. Seu. It oftentimes happeneth that they which be slacke and vndiligent in doing their dueties at the beginning, after they haue beene admonished thereof eyther by their friendes, or by the goodnesse of their owne proper wittes, they haue beene industrious and verie diligent. Contrariwise, other which at the first haue been quicke with a marueilous dexteritie and promptnesse, they haue afterwardes by little and little relented, yea, and hauing gathered together as diuers haue) good estimation and aboundance of substance, haue withdrawne themselues from paynefull affaires, and at the last, be to no man, but only to themselues profitable.

Pittachus. Nothing shall cause a man more diligently to doe his duetie, than to thinke what he would require of him that is inferiour to him.

Musonius. He that is diligent shall enioy the profit of his labour and diligence.

The summe of all.

Diligence is a quickenesse & liuelines of minde,
Whereby all things are finished most aptly.
Diligence doth alwayes this commoditie finde,
It neuer repenteth but endeth most gladly.
Carefull diligence is the key of certaintie,
And as with diligence men doe their businesse,
What reward shall follow, the end wil expresse.

Of

Of Liberalitie. Chap. 5.

LIberalitie is aſwell a meaſure in giuing, as in taking of money or goods. Ariſtotle.

Liberality is not in the multitude or quantitie of that which is giuen, but in the habite or faſhion of the giuer.

It is Liberalitie, to giue according to a mans abilitie.

That is not to bee approoued liberalitie, wherein is any mixture of auarice or rapine: for it is not properly liberalitie to exact vniuſtly, or by violence or craft to take goods frō particular perſons, and diſtribute them in a multitude: or to take from many vniuſtly, and enrich therewith one perſon or a fewe: for the true precept concerning benefits or rewardes is, to take good heede that hee contende not againſt equitie, ne that hee vpholde no iniurie. Tullius.

There bee two fountaynes which doe approue liberalitie, that is a iuſt iudgement and an honeſt fauour. Val. Max.

He is onely liberall, which diſtributeth according to his ſubſtance, and where it is expedient. Ariſtotle.

Liberalitie taketh his name of the ſubſtance of the perſon, from whence it proceedeth. For it reſteth not in the quality or quantity of things that be giuen, but in the naturall diſpoſition of the giuer.

Wonderfully is the loue of the multitude altogether ſtirred with the fame and opinion of liberalitie, bountifulneſſe, iuſtice and faithfulneſſe, & of all theſe vertues which appertayns to the mildnes of manners, and gentleneſſe. Tullius.

It should seeme that a man being the most precious and goodly creature of all others vpon the whole earth, and so in large manner wonderfully endued with diuine grace, from the high God aboue: should in such wise most earnestly regarde his estate and creation, that not onely (as a Lord ouer them) to haue and enioy the pleasures of them (for his sufficient and needefull purpose) but also most louingly with all diligence, to see to the relefe and comfort of those that by creation are like vnto himselfe.

Aristotle. Liberalitie in a noble man is specially to bee commended, although it somewhat exceede the terme of measure. And if it bee well and duely employed, it acquireth perpetuall honour to the giuer, and much fruite and singuler commoditie thereby encreaseth. For where honest and vertuous men be aduaunced and well regarded, it stirreth the courages of them that haue any sparke of vertue, to encrease therein with all their force and endeuour. Wherefore, next to the helping and releeuing of a communalty, the great part of liberalitie is to bee imployed on men of vertue and good qualities: wherein, is to be required a good election & iudgement, that for hope of reward or fauour (vnder the cloake of vertue) bee not hid the most mortall poyson of flattery. Liberalitie which is vpon flatterers employed, is not only perished, but spilled and deuoured.

Seneca. Hee is liberall that delighteth more in good renowne, than in money.

A liberall man cannot bee enuious.

Socrates. Hee that is liberall cannot liue amisse.

Giue liberally for thy profit.

As liberalitie maketh friends of enemies: so pride

pride maketh enemies of friendes.

They that bee liberall, doe withholde or hide nothing from them whom they loue: whereby loue encreaseth, and friendshippe is also made perpetuall and stable. Hermes.

He that is liberall, neglecteth not his goods, nor giueth it to all men: but vseth it so, as hee may continually helpe other: & giueth when, and where, and on whom it ought to bee best imployed.

Liberalitie and beneficence bee of such affinitie, that the one maye neuer from the other be seperate, for the imployment of mony is not liberalitie: if it be not for good ende or purpose. Beneficence is neuer taken but in the better part, and is taken out of vertue, where liberalitie commeth out of the coffer. Tullius.

Liberalitie causeth men to bee greatly marueyled at. Alex. Seu.

A liberall hearte is cause of benenolence, although sometime perchaunce power lacketh. Tullius.

That same liberalitie that standeth in trauell and diligence, is both more honest, and also spreadeth further, and is able to profit moe.

It is the greatest parte of godlinesse, to knowledge the liberalitie of Gods goodnesse towardes vs: and to giue onely prayses vnto him from whence all thinges are yeelded to our purposes. Pontanus.

The summe of all.

Liberalitie is a certaine measure.
That springeth of fauour, friendship, and amity,
In giuing or receiuing lands and treasure,
After a mans substance or abilitie,
But chiefly in comforting the poore and needy.

For that is liberalitie in very deede,
To helpe the poore miserable in time of neede.

Of Temperance and Moderation. Chap. 6.

Phocion. TEmperaunce is a noble vertue, and chiefly appertayneth to the honourable state of mankind, whereby the princely gouernor, Reason (which raigneth as a king in man) is knowne to beare sway in man: whereby is happily tempered all his doings, and thereby differeth from the effect of beastes.

Temperance is enimie to lust, and lust is a waiting seruant vnto bodily pleasure.

Boetius. Temperance calleth a man backe from all grosse affectes and carnall appetites, and letteth him not exceede neyther in foolish reioysing, nor in vngodly sorrowing.

Cicero. Temperance is the pacifier of all tumultes.

Isocrates. Grosse affections and lustes, are either vtterly to be refused, or else with moderation to be vsed.

Plutarch. He is to be called a temperate and moderate person, which not onely hath power ouer his wanton and corrupt affectes, but so indeuoureth also himselfe, that in his Countrie hee is chargeable to no man, to no man cruel or grieuous, neyther to any man daungerous,

For hee is tempered with the light of the heauenly grace, hee is of nature familiar and gentle: hee is easie to men that will come and speake with him: whose house is vnlocked, not that, but open to all men, where euerie man (as it were in tempests and stormes) may repayre, for their refreshment and succour.

Youth

Youth vntemperate and full of carnall affections, quickely turneth the bodie vnto age, to be full of infirmities, foule and feeble. Anaxag.

When the vnbridled carkas or fraile flesh of man, is not well tempered or discretely ruled, but ouermuch cherished, set at libertie, and pampered, then is the soule the lesse regarded or looked vpon, but abideth in most disformed state and miserable. And the more delicately the body is handled, the more stubbornely it wrastleth against the minde, and doeth cast it off, euen as a horse too well cherished, vseth oft to cast his rider. The heauie burthen of the bodie sore oppresseth the minde. Cicero.

He cannot commende temperance, which thinketh that the chiefe good thing consisteth in pleasure, for temperance is thereto an enimie.

As temperance doth mitigate all grosse appetites, and causeth them to bee obedient to reason, and doth preserue the iudgement of the minde: So temperance is thereto an enimie, for it greatly troubleth and inflameth much the minde. Cicero.

If thou wouldest consider the excellencie of mans nature, and the dignitie thereof, thou shouldest well perceiue howe foule and dishonest a thing it is, to bee resolued into lecherie, immoderate eating and drinking, and to liue loosely and wantonly: and contrarily, howe honest faire and commendable a thing it is, to liue continently, temperately, sadly, and soberly. Tullius.

He is worthie to bee called a temperate and moderat person, which firmely gouerneth and bridleth (through reason) the vice of sensualitie, and all other grosse affections of the minde, Thucid.

The summe of all.

Of all noble vertues that God giueth to man,
And (whereby as reasonable) is known frō beasts,
Temperance is of force, apprehend it who can,
To bridle grosse affects, which the wise detests,
It preserueth excesse, at bankets and at feastes,
It offereth also to a contented minde,
To take with thankefulnes, such as it doth finde.

Of Chastitie. Chap. 7.

Propertius.

Chastitie, puritie of life, continencie, or refusing the corrupt pleasures of the flesh, & of this worlde, are precious in the sight of GOD: and possessed onely of those that keepe their bodies cleane and vndefiled: and such as in life refrayne from all euill.

Chastitie is the beautie of mans soule.

Chastitie and puritie of life, consisteth eyther in sincere virginitie, or in faithfull matrimonie.

Chrysost. Homil. de inuentione cru

The first degree of chastitie is pure virginitie: the second faithfull matrimonie.

Sobrietie and continencie, are louely vertues, and of great force against these two capitall vices, (that is to say) auarice and lecherie: which vices beeing refrayned by a noble man that liueth at libertie and without controlement procureth vnto him (besides the fauour of GOD) immortall glorie. And that Citie or Realme, whereof the gouernours with these vices be little or nothing acquainted, doe abide long in prosperitie. For as Valerius Maximus saith: whersoeuer this feruent pestilence of mankinde hath entrie, iniurie raigneth, reproch or infamie is spreade,

Val. Max.

and

and deuoureth the name of Nobilitie.

That thou mayest auoyde filthy loue, a dis- Thesilus.
solute, common, and libydinous life, (with o-
ther like kinde of filthinesse) imbrace that loue
which GOD alloweth, and keepe chastitie
and puritie of life: which consisteth in sincere
virginitie, or else in the faithfull state of ma-
trymonie.

A chast hearte (which is onely seene and ap- Apuleius.
proued of God) is most precious and blessed
in his sight, and therefore deserueth of all men
so farre forth to bee well iudged and commen-
ded, as the wordes vttered from the mouth,
the manner of outwarde gesture, the vsage
in eating and drinking, and the order of ap-
parell, seemeth to be honest, modest, temperate,
and seemely.

A wise man when hee is once stirred vp to
the vnnaturall desire of wanton and vncleane
things: hee will by and by charge himselfe
with the lothsome state of filthynesse, and will
(to his power) abstaine euen from the very se-
crete or inwarde consent of them, and much
rather from the committed fact.

It must needs be a poynt of great continen- Musonius.
cie and integritie (if it be possible for any man)
not to bee caught with the enticementes of
vaine beautie, comelinesse of bodie, outwarde
and gay glory, nor with the vaine pleasures of
the worlde, but to be restrayned by the respect
of iustice, equitie, cleannesse, and chastitie, yea,
and with the bridle of the feare of GOD,
not to consent to corrupte concupiscence,
which doth in that sort deceiue them (specially
all carnall men) and blindeth right iudgement
in them.

Some men there be whom bodily lust ticke- Socrates.

leth not all, such men ought not by and by to ascribe that vnto vertue, which is an indifferent thing: for not to lacke bodyly lust, but to ouercome bodyly lust is the office of vertue.

Socrates. Neyther suffer thine handes to worke, nor thy tongue to speake, nor thine eares to heare, that which is filthy and euill.

Beware of the baytes of wanton women, which are layde out to catch men: for they are greate hinderaunce to him that desireth wisedome.

Flie from filthinesse of life.

At thy table let all thinges be pure, chast, and holy, euen as he is holy whose giftes thou shalt there haue in hand.

There bee fiue thinges which preserue chastitie: soberneſſe in dyet, occupation, sharpneſſe Cassidor. of the inner apparell, bridling the senses, that is to say, the fiue wits. Also selde communication, and that with honestly, and eschewing opportunity of the person, the place, and the time.

Where necessitie is ioyned or layd vnto chastitie, there authority is giuen to lecherie: for Augustin. neyther is shee chaste, which by feare is compelled, neyther is shee honest, which with need is obtayned.

Chastitie without charitie, is a Lampe Barnard. without Oyle, take the Oyle away, and the Lampe giueth no light, take away charitie, then chastitie pleaseth not at all.

That man whose minde is wholy dedicated to the vse of vertue and puritie of life, and Pontanus. despiseth the vanities of this shorte life, most certainely preuaileth and obtayneth saluation in the ende.

The summe of all.

Because

Because flesh is frayle and procureth filthynesse,
And worketh with woe the soules deformity,
It behooueth in time to eschewe such wickednesse,
And ioyfully to embrace the vse of chastitie.
Handle not, heare not, nor speake that is filthie,
Detest from the heart women light and wanton,
For many by their bayts, are caught to destruction.

THE SEVENTH Booke.

An admonition to auoid all kinde of vices. Chap. 1.

The causes of al inconueniences, and hurts that may happen to man, are his owne vices: which bringe him into the hatred both of God and man, yea and of himselfe also at the length. Wherefore the philosophers, aboue all things haue euer abhorred them, and by all meanes indeuoured to quench & destroy them, both in themselues, and in all other. And although there bee sundrie sortes of vices, some naturall, some vnnaturall, & some against nature: I thinke it not needfull to distinguish in them, but because they be all euill, therefore to indeuor to make them al abhorred. Wherefore I haue in this booke gathered the sayinges of the philosophers concerning the vilenes & corruption of the most parte of thē: shewing what detriment & hurt commeth through thē which

I wish that all men woulde diligently note leaſt not being warned by other mens harmes, they doe (through their owne) teach other to beware.

Of vice, ſinne, and wickedneſſe. Chap. 2.

LIke as vertue is a garment moſt comely and precious: whereby the ſoule is garniſhed, to the glorie of the moſt high God: ſo vice and wickedneſſe is moſt filthie, abhominable, and vncomely: which corrupteth and deſtroyeth the ſoule contrarie to the will of God.

Mar. Aur. Curſed is that man, that knoweth not to be a man: but maketh himſelfe leſſe than a man by his vice.

Anaxag. The life of that man is wicked, that many bewayleth: and in whoſe death euery bodye reioyceth.

Protog. As there is nothing vpon the earth better than good creatures: ſo there is nothing worſe than vicious and wicked men.

Ariſtotle. They that bee dayly enclined and vtterly diſpoſed to vice & wickednes, ſhal not at any time increaſe in riches, nor profit in any ſcience.

All ſuch as for the multitude of their ſinnes and wickedneſſe are hopeleſſe, & ſuch as haue committed theftes, and ſlaughters, with ſuch other like wickedneſſe: the iuſtice of God, and their owne deſertes damne vnto euerlaſting death, from the which they ſhall neuer bee deliuered.

If thou haſt wickedly ſinned, repent thee ſpeedily, and tarrie not till to morrow.

Plato. Woe be to that ſinfull and wicked man that hath no power to turne from the filthy workes of

of bodily and vaine pleasures, that hindereth him from the blissefull state, and keepeth backe his soule from the presence of God.

It is meere wickednesse to chaunge or alter good lawes, to awake strife, and rayse noyses, to abate nobleness, to exalt the vnworthy: to banish innocents, and honour theeues: to loue flatterers, and praise them that bee vertuous: to imbrace wrights, & tread vertue vnder foote: to weepe for them that bee euill, and to laugh to scorne them that bee good, and finally they are all wicked, that take lightnesse for theyr mother, and vertue for theyr stepmother. Mar. Aur.

It is very wickednesse to seeke praise by counterfaited vertue.

Sinne, and seeke wickednesse, where thou knowest God is not. Hermes.

An euill man is neyther his owne friend, nor yet another mans.

It is a great corruption vnto the people, to haue a vicious and corrupt ruler. Aristotle.

Beware of sinne as the serpent of the soule, which spoyleth vs of all our ornature & seemely apparell in Gods sight.

Neyther suffer thy handes to worke, nor thy tongue to speake, nor thine eares to heare that which is euill or wicked.

If thou intende not to doe good, yet at ỹ least refraine from doing euill.

Flie and eschue thine owne vices, and be not curious to search out other mens. Plato.

Thinke all things may be suffered, saue filthynesse and vice.

As wee are set in diuers pleasures by our vice, so wee fall hourely into diuers miseries, and are noted to our great infamie. Mar. Aur.

No-

Diogenes. Nothing is euill, but that which is coupled with sinne and wickednesse.

Hee that is rooted in sinne, will not be corrected.

Plutarch. The euill which vicious persons doe in the companie of a Prince, is reputed his.

Hermes. Vse not familiaritie with any vicious person.

Without comparison he is worse that fauoreth euill, than hee that committeth the euill: for the one proceedeth of wickednesse, and the other of malice.

Rulers and men of authoritie sinne exceedingly, that giue others licence to sinne.

It is hard for man hauing licence to sinne, to keepe himselfe therefro.

Anachar. Sinne plucketh the soule from God, whose Image the soule should beare.

Plato. Through sinne and wickednes, Kingdomes are altered and chaunged.

Iuuenal. Through sinne Princes are remoued from their royall state and dignitie.

What sinne is. Sinne is an act, straying from the order of the ende which it ought to bee directed vnto: contrarie to the rule eyther of nature, eyther of reason, eyther of the euerlasting law.

Ambrose. Sinne is the breach of Gods law, and disobedience of the heauenly commaundements.

August. Sinne is eyther that which is spoken, committed, eyther coueted, contrarie to the euerlasting law.

Of sinne there be (as from an euill tree) many branches, as the loue of our selues, the loue of pleasure, louing of whoredome, drunkennes, gluttony, loue of glorie, loue of honour, of ambition, and other such kinde of vices. And vpō all this wicked rabble and such like, craftie con-

Concupiscence.

concupiscence, watteth as a seruant at inches, in applying each of them, the obiects of theyr kinde. And if it bee not obeyed, there must also needes bee suffered the rule and gouernance of sinne. For experience so often teacheth that in this respecte the malice of concupiscence is great, and therefore to be forsaken.

There be three things that cause vs to sinne: the one is, foolishly flattering our selues, and to thinke that God seeth not our sinnes: an other is, to perswade with our selues that God careth not for our sinnes: the thirde is, because wee weigh not Gods iustice, but respect him to bee onely mercifull, we will of purpose bee the more sinfull. The occasion of sinne.

He that is in the seruitude of sin, the strength thereof, and the power of Satan is such, that no vertue or strength of man, no, no: ỹ strẽgth of any celestiall spirites, can doe any good, or helpe to make him free: for it is only the power of the heauenly and most mighty spirit of God, to purge freely the heartes of men, and to set them free from the bondage of sinne and Sathan. The seruitude of sinne.

The wickednesse of mans life, maketh the spirite of God dull in the heart of man, that is, not to worke in him according to his holy and diuine nature.

If a man woulde rightly vnderstand the high maiestie and puissant state of the greate and terrible God: should he not thinke that when he hideth himselfe in darkenesse, and doing the deedes of darkenesse, that hee should be neuertheless manifest vnto him in all his doinges, who is able of power to perceiue the secretes of the heart. A good meane to forsake sin.

Where sinne by authoritie is duly punished, there

there the countrie and people are most happie and blessed.

Cities are well gouerned, when the wicked be punished.

The feeble are defended from the mightie, and the true from the vntrue, by the vertue of Justice: who also rooteth out the wicked from among the good.

Hee is a vicious person, that intendeth only to his owne profit.

Xenocrat. If thou intendest any thing whereof maye growe any goodnesse, deuise to proceede with all diligence. But if by thy workes may chance that which is euill, then bee as swift to conquere thy will.

Plato. Thou canst not alwayes keepe vnspied thy sinne and wickednesse, although for a season it bee secret and hid: for truth the true daughter of God and of time, hath sworne to detect all sinne, vice, and crime.

Mar. Aur. They that be euill, bee alwayes double euill, because they beare armour defensiue, to defend their own euils, and armes offensiue, to assaile the good maners of others.

They liue very euill that beginne alwayes to liue, forasmuch as their often beginnings, doe make their liues still vnperfect.

Hermes. It is better to suffer death, than by compulsion to doe that which is euill.

There is but one way to goodnesse, but the wayes to euill are innumerable.

To bee much inquisitiue about others offences, is a signe of an euill disposition.

Mar. Aur. The greatest euill of all euils, is when a person forgetteth that hee is a man, putting reason vnder foote, straining his hande against vertue, and letteth vice rule the bridle.

What doth it profite thee to haue an expert tongue, a quicke memorie, and cleere vnderstanding, great science, profound eloquence, or a sweete stile, if with these graces thou hast a wicked will.

Rulers by vsing viciousnesse, destroy not only themselues, but all others besides, that are vnder their gouernaunce. Socrates.

There is no good gouernour that commaundeth other to abyde vices, and will not leaue them himselfe. Plato.

Vertues cannot bee seene in a man, except he first put away his vices. Hermes.

As some poysons are so contrarie by nature, that the one cureth the other: so is it with wise of deceipts and vices. Seneca.

Hee which giueth riches or glorie to a wicked man, giueth wine to him that hath a feuer. Plutarch.

If they be miserable which haue cruell maisters, although they may goe from them: how much are they more miserable that serue their vices as their maisters, from whom they cannot flie. Aristotle.

There followeth wickednesse a thousande euils, but specially that most wretched torment and vexation of an vncleane conscience.

Sinne accuseth to eternall death.

An hundreth tongues, and mouthes as many, Virgil.
Although I had with eloquence light:
And though my voyce all yron were,
To streugth yet could I not declare
The vices of men, nor yet can tell
What paines therefore they suffer in hell.

As the heartes of the wicked are altogether hardened and impenitent: so they heape vp

displeasure vnto themselues against the day of wrath, and the terrible appearing of the iust iudgement of God.

Cato. The match to kindle against vs the fierce fire of Gods wrath is our sinnes.

The fault committed is of our selues, but God is blamelesse.

Hee is a foole that committeth sinne: hee is wise that repenteth him of his sinne: but he is to bee counted most wise, that flyeth from the fact of sinne.

Arnobius. Euerie sinne is conceiued first in the heart, and afterward finished in the worde or fact.

The heart of man is defiled and vncleane: and all the sinnes committed by men proceede from thence, as from a fountaine of al euill and mischiefe.

Plato. As in euery Pomegranat there is some graine rotten: so is there no man but hath some euill condition.

Socrates. As a man appeareth more in a mist than in cleare weather, so appeareth his vice more when hee is angrie, than when hee is at quiet.

Hermes. As to the good their goodnes is a reward, so to the wicked their wickednes is a punishment.

Plato. Like as a flie which feedeth vpon corrupt things, despiseth the sweete and pure hearbes, so wickednes doth follow the wicked, dispraising all goodnesse.

Socrates. Like as one braunche of a tree being set on fire, kindleth all the rest: so one vicious fellow destroyeth a whole companie.

Hermes. As men for their bodily health doe abstaine from euill meates: so ought they to abstaine from sinne, for the saluation of their soules.

The

The summe of all.

As the soule which by vertue is chiefly garnished,
Doth shewe and set forth Gods eternall glory:
So the soule that with vice is replenished,
Forgetteth God, and sinneth most wickedly,
Embrace then vertue, for vice is most filthy,
And vertue at no time in a man can shine cleare,
While vice & wickednes in him shall appeare.

Of Ignorance and Errour, Chap. 3.

IGnorance is a madnesse of the soule: which while it laboureth to attaine the trueth, is confounded in the knowledge of it selfe. Plato.

Greate is the hurte that hath chaunced by ignorance.

They which be ignorant and of euil disposition be vnhappy: For where ignorance and sinne is, there infelicitie and miserie most plainely appeareth.

To be ignorant of Gods true seruice, is not to bee commended: but to bee rather vtterlie blamed and punished by the hand of God.

As the light of godly knowledge encreaseth vertue, and worketh a godly life: so the darkenesse of ignorance hindereth vertue, and encreaseth a wicked life. Plato.

There is nothing worse than to liue beastlie and out of honest order: and the greatest and most euident cause and token thereof, is the sinne of ignorance: which is an vtter enemie, and contrarie to the vertue of knowledge. Plato.

The ignorance of knowledge that is in

bruit beastes, maketh plainely the difference betweene man and them: for so much differeth man from the dull & brutish beast, as he sheweth himselfe by knowledge to bee cleerely vnspotted of ignorance.

Aristip. What ignorance is.

He is properly to be termed brutish, that is but of grosse and dull sense, and lacketh the capacitie of knowledge: and finally brutishnesse is verye ignorance.

Plato

Ignorance maketh a man beastlike, and keepeth him lowe, and in the state of beggerie and miserie: so knowledge putteth awaye beastlines, it rayseth a man vp, and setteth him in the seat of dignitie.

The doctrine of Gods trueth is an instruction of them that be ignorant: for the minde of man is not so bright by the light of nature, that it can by the owne sharpenes know the things that be of God, and necessarie to bee knowen for the saluation of man: wherefore it behoueth him to haue a more godly light, whereby he might haue the true light, and thereby be truely taught: that is to say, by the light of the spirite of God, in the vnderstanding of the worde of God.

An ignorant man may bee knowen by three poyntes: he cannot rule himselfe, because he lacketh reason: he cannot resist his lustes, because hee lacketh witte, neither can hee doe what he woulde, because he is in bondage to a woman.

Socrates.

There is none so ignorant as hee that trusteth most his owne witte: none so vncertayne as he that most trusteth fortune: nor any so much out of quiet, as he that is combred with an vnruly brawling wife.

The boldnesse of the ignorant ingendereth al

euilles,

cuilles.

Through lacke of witte, springeth much harme, by meanes of ignorance, much good is left vndone.

The ignorant in their bankets vse minstrelsie to cheere them, but the learned with their voices delight one another.

He that is ignorant in the trueth, and led about with opinions, must needes erre.

It is great shame for an olde man to bee ignorant.

It is a shame to be ignorant in that, which euery man ought to knowe. Socrates.

He is an ignorant foole, that is gouerned by womens counsell.

He that doubteth and maruelleth, seemeth to be ignorant.

It is better to bee ignorant in vile thinges, than to knowe them. Pythag.

Hee that knoweth not howe much hee seeketh, doth not know when to finde that which he laketh. Socrates.

That which is well done, is done wittingly: but that which is euill done, is done ignorantly.

Ignorance in a Prince is a stroke of pestilence, it slayeth diuers, and infecteth all persons, and vnpeopleth the realme, chaseth away friendes, and giueth heart to the enemies of straunge nations, that were before in dread: and finally damageth his person, and slaundereth euery one. Mar. Aur.

Idlenes ingendereth ignorance, and ignorance ingendereth errour. Plato.

Of small errours not let at the beginning, springeth great and mighrie mischieues.

The beginning of error is, to thinke those

things to please God, which please our selues and those things to displease God, whereat we our selues be displeased.

Those things be very delectable and pleasaunt vnto vs, which doe either like our eyes, with their outwarde curiositie, glistering and gaynesse, either our eares with some speciall pleasauntnesse: and therefore doe wee also thinke that they doe in like manner please the diuine senses of the most holy and heauenly God.

Mar. Cel. It is an olde saying, that the multitude of them which doe erre, and their agreement in that errour, cannot neuer make the errour allowable.

Cyprian. Custome without trueth is but an olde errour.

Hee is as well out of the way, which doth commit an errour, seduced by the iudgement or entisement of an other body, as hee that is seduced of him.

It is most right that they which doe refuse the gift of the knowledge of God, should bee againe refused, and haue it taken farre from them, and bee ouerwhelmed to the vttermost, with the course of ignorance and errour.

An errour is not ouercom with violence and truth.

Errour at the ende is knowne to bee euill, and trueth thereby is much the better knowen.

Mar. Aur. Hee that erreth before hee know the truth, ought the sooner to bee forgiuen.

The onely vnderstanding which is dusked in errours, and depraued in malices, cannot bee healed by medicines, nor redressed by reason, nor holpe by counsayle.

The

The ſumme of all.

Ignorance of the ſoule is very madneſſe,
Which while it labours the truth to attayne,
Is confounded and wrapped in heauineſſe,
Through ſelfe knowledge and feeblenelle of braine.
Yea, this is alſo moſt euident and plaine,
That as ignorance is bred by idleneſſe,
Euen ſo is errour by ignorance doubtles.

Of Fooliſhneſſe. Chap. 4.

THere is no greater enemie to mankinde, than folly. Pythagor.

To bee ouercome with affections, is a plaine euident token of fooliſhneſſe.

Among the fooliſh hee is moſt foole, that knoweth but little, and ſheweth himſelfe to knowe much.

A foole cannot be knowne among fooles, nor a wiſe man among ſage folke. Mar. Aur.

It is a fooliſhneſſe to intende much to dreames.

Fond and fooliſh dreames deceiue them that put their truſt in them.

They bee groſſe and fooliſh Philiſtions, which take any counſell at the patientes dreames.

When GOD will ſende dreames and viſions, they chaunce to wiſe men in the day time.

It is a lamentable and miſerable thing, a wiſe man to bee vnder the rule and gouernaunce of a foole. Hermes.

Miſerable is the ſtate or change of the wealthy or poore woman, that in ſteade of a wiſe man and godly, ſhee faſten vpon a foole, to gouerne her perſon, her goods and family. Legmon.

It is a foolish madnesse to thinke that rich men be happie.

It is better to be wise and poore, than to be foolish and a great Lord.

It is shame to make the disciples of fooles, masters of Princes.

Protog. Seeke not the gouernance of a foole, for he cannot peyze nor conceiue who doth him good no more than a horse or any other bruite beast, which taketh no heede whether he be charged or burdened with golde or graueil.

Instruction in a foole increaseth more folly.

It is foolishnesse for a man to boast himselfe of such feats, as other creatures by nature can doe better than he.

Tullius. It is the propertie of a foole to seeke out other mens faults, and forget his owne.

Mar. Aur. Among wise men the fooles is made bright, and among foole wise men do shine.

Chilo. A foole that from base pouertie is raysed vp to riches and worldly prosperitie, is of all men most forgetfull and vnfriendlie to his friende.

Protog. The more riches a foole hath, the verier foole he is.

It is a great folly for a man to muse much vppon thinges as doe passe his vnderstanding.

Hypocrates. Giue not too light credence to a mans words, nor laugh thou them to scorne: for the one is the propertie of a foole, and the other the condition of a mad man.

Diogenes. A well fauoured and faire person that is a foole, is like a faire house and an euill hoaste harbored therein.

Mar. Aur. There is nothing so assured, but the recouerance thereof ought to be feared, if a foole haue the guiding thereof.

Many

Many times of wise young men commeth olde fooles, and of young fooles customably commeth wise olde men.

It is no generall rule that all persons shall alwayes be young and light, nor that olde persons should be alwayes wise.

This is most true, that if the young men bee fraine with folly, the olde man liueth and dyeth without couetousnesse.

Trust not a foole in his foolishnes.

They that are prudent, though they be de- Protog.
uided, say little, but foolish folke will speake so much without the asking of any question.

The beasts are more profitable to labour the Mar. Aur.
earth, than the foolish persons bee to serue in the common wealth.

Like as rayne cannot profite the corne that Seneca.
is sowen vpon dry stones: so neither teaching nor studie may profite a foole to learne wisedome.

The summe of all.

There is to mankinde no greater enemie,
And that more hindereth his estimation,
Than the lothsome burthen of beastly folly,
Which plainely appeareth in each condition.
Fooles are ouerthrowne with their light affection.
And as corne vpon stones is sowen in vayne,
Euen so are good counselles to a foolish brayne.

Of Wine and Dronkennesse. Chap. 5.

The wine bringeth forth three grapes, the Anachar.
first of pleasure, the second of dronkennes, the third of sorrow.

Like

Hermes. Like as with malte water is made sweete: euen so a sorrowful hearte is made merye with wine.

Boetius. Wine inordinately taken, troubleth mans reason, maketh dull vnderstanding, enfeebleth remembraunce, sendeth in forgetfulnesse, powreth in errors, and bringeth forth sluggishnes.

A small quantitie of wine is sufficient for a wise and learned man, yea for any man: for therewith when hee sleepeth, hee shall not bee troubled, nor feele any paine.

As too much wine weakeneth the sinewes in a man: so it also killeth the memory.

Isocrates. Wine vnmeasurably taken is an enemie to the soule.

Much wine and wisedome may not agree, for they be two contraries.

Wine giuen out of time may bee annoyance.

By wine beautie fadeth, and age is defaced,
Wine maketh forgotten, that late was embraced.

Wine and wrath drowneth both the reason and senses.

Galene de sanitate tuenda, liber. quintus. Of too much drinking proceede dropsies, wherewith the bodie and oftentimes the visage is swolne and defaced: beastly furie, wherewith the mindes be perished: and of all other most odious, swine drunkennesse, wherewith both the bodie and soule is deformed, and the figure of man is as it were by enchauntment transformed into an ougly and loathsome Image.

It is not to bee permitted, that perfect and pure wine without alaye of water, shoulde in any wise be giuen to children: forasmuch as it hurteeth the body, or maketh it moyster or hotter than is conuenient.

Also

Alſo it filleth the heade with fume, in them ſpecially, which be like, as children, of hot and moyſt temperance.

To take exceſſe of drinke is euery where abhominable. Diogenes.

Exceſſiue bibbing and drinking, pricketh forwards to lecherie.

To drinke well, is a propertie meete for a ſponge, but not for a man. Demoſth.

Dronkenneſſe is an abhominable vice in a teacher.

A dronkard is vnprofitable for any kinde of good ſeruice. Plato.

Dronkenneſſe vndoeth him that delighteth therein.

Wrath maketh a man a beaſt, but dronkenneſſe maketh him worſe.

Dronkennes maketh a man vnruly. Plato.

Dronkennes ought to bee eſchewed of all men, but ſpecially in rulers, watchmen, and officers.

Like as when the wine ſpurgeth, it breaketh the veſſels, and that which is in the bottome, commeth vp to the brim: euen ſo dronkennes diſcouereth the ſecrets of the hearte. Plutarch.

The beſt meanes to keepe a man ſober, is to beholde, ſee, and remember, the filthie beaſtlineſſe of dronkardes. Anachar.

The ſumme of all.

The vine freſhly flouriſheth and yeeldeth his kinde,
Three ſundry grapes, and of contrary condition:
Of pleaſure, of dronkenneſſe, and of ſorrowe, thus we finde,
By dayly experience, through our groſſe affection.
Wine inordinately taken troubleth mans reaſon,
And the filthynes of dronkardes, if thou ſee and remember,
Shall ſufficiently admoniſh thee to keepe thee ſober.

Of

Of Lying and Blasphemie. Chap. 6.

Lying is a sickenesse of the soule, which cannot be cured but by shame of reason.

Lying is a monstrous and wicked euill, that filthily defileth & prophaneth the tongue of man: which (of God) is otherwise consecrated, euen to the trueth, and to the vtterance of his prayse.

Solon.

By lying the trueth is broken, God thereby grieuously offended, and our owne state also and our neighbours much empayred: who taketh harme, when in lying wee will seeme to gratifie others.

By lying, faith and credite (which wee may not lacke) is greatly weakened, and sometimes cleane taken away.

Cicero.

He is not to be credited, which hath once violated his oath: yea although hee sware by all the Gods.

It is not good to credite them which will lie for aduauntage.

It is not the propertie of a good man, to lie for profites sake.

He that accustomably is affect to lying, shutteth out himselfe from the company and presence of God: and most horribly ioyneth himselfe to the diuell, yeelding himselfe to his bitter bondage and power.

He that lyeth (bearing the countenaunce of an honest man) by his outward countenaunce of honestie, sooner deceiueth and leadeth, than many other, appearing to the contrary.

He horribly lyeth and flattereth, that corruptly reporteth a knowne wicked man to bee happie and blessed.

Pompeius.

There

There is no difference betweene a great teller of tidings and a lyer. Seneca.

Let him be of like credite with thee, which is a lyer, and such a one as is full of wordes.

Beware of lyers and flatterers, and if thou be in authoritie punish them.

Flie the companie of a lyer: but if thou must needes keepe companie with him, beware that in any case thou beleeue him not. Hermes.

There is no goodnesse in a lyer.

Hee that dare make a lye to his father, or seeketh meanes to deceiue him, such a one much more dareth be bold to doe the like vnto another. Plato. Terence.

Beleeue not him which telleth thee a lye by another body, for hee will in like maner make a lye of thee to another man.

Hee ought not to lie that taketh vpon him to instruct others.

It is lawfull for a gouernour, for the maintenaunce of his estate, and sauegarde of his people, to lie: but not for a subiect to lie in any cause.

The reward of a lyer, is, that he bee not beleeued of that hee speaketh. Solon.

A common lyer, not to be double in his tale, needeth a good memorie. Pythagor.

A boaster is more to bee despised than a lyer.

A wicked soule is knowne by that it delighteth in lyes and blasphemie.

Therefore, if at any time thou takest vpon thee to sweare, see that thou sweareste not (by the will of the deuill) falsely and vntruely, eyther vainely and triflingly through the common manner of cursed custome, whereby the vengeaunce of God shal fal infinitely vpon

thee

thee, to confounde thee heere in this life, and after that to bee dampned for euer with the deuill, and with his malignaunt members: But in swearing, sweare lawfully: for oathes lawfully taken and in due time, Kings, Princes, Iudges, Rulers and all magistrates themselues refuse not the same: for common lawes by that meanes are, or ought to bee, euermore truely obserued and kept vnuiolate. By lawfull oathes iustice is with indifferencie ministred, innocent persons, Orphanes, widdowes, and poore men are defended from cruell murtherers, from oppressors, from the periured, from lyers, from outfacers, shamelesse persons, and theeues, that they suffer by them no iniurie, nor take any harme at their handes. By lawfull oathes also, mutuall societie, amitie, and good order is continually kept in all Communalties, as in Cities, Boroughes, Townes, and Villages. Againe, by lawfull oathes, the tryeth of malefactors is searched out, wrongfull dealers more sharply punished, and the sustayners of wrong are iustly restored to their right. Wherefore, to sweare lawfully thou maiest bee bolde, it is no euill thing: for it bringeth therewith to thy reioysing, many godly, good, and necessarie commodities: whereas to the contrarie by false swearing, lying, and custome in blasphemie, heapes of incommodi ties shall fall dayly vpon thee to confounde thee.

The summe of all.

The soule with lying is often infected,
As with a pestilent and hurtfull maladie.
The soule in that state is knowne to be wicked,

Where-

Whereof shame or reason is thonly remedie:
And as great tellers of newes are seldome credited,
So lyers and boasters are alwaies despited.

Of Flatterie, Chap. 7.

Flatterie is a pestilent and noysome vice. Diogenes.

The flatterer diligently applyeth to the time. Ennius.

To flatter, gloze, or lye, requireth glorious and painted wordes, whereas truth desireth a simple and plaine vtterance, and no glosing or fayning at all. Plato

Of slaunderers and flatterers take heede if ye wil; Diogenes.
For neither tame nor wild beasts can bite vs so ill
As of wild beasts slaunder is most bitter,
And of the tame most biteth a flatterer.
For a man much better it is among rauens
To fall and be taken, than among flatterers:
For rauens but of flesh dead bodies do deprive, Theophr.
But flatterers deuoure men while they bee aliue.

Like as a Camelion hath all coulours saue white, so hath a flatterer all poynts saue honestie. Hermes.

As a looking Glasse representeth euery thing that is set against it: euen so doth a flatterer. Aristotle.

Like as a shadowe followeth a man continually whatsoeuer hee doe: euen so a flatterer whatsoeuer a man doth, applieth himselfe to the same. Plutarch.

Know thy selfe, so shall no flatterer beguile thee. Socrates.

Within thy selfe behold well thy selfe, and to know what thou art, giue no credence to other. Seneca.

Flatter not, nor be thou flattered.

The familiar companion, which is alwaies like

like pleasaunt, and gapeth for thanks, and neuer biteth, is of a wise man to be suspected.

They that haue good wittes may soone finde out flatterers, which sometime by himselfe diligently considereth his own qualities and naturall appetite: For the companie or communication of a person familiar, which is alwaye pleasaunt, and without sharpnesse, enclining to inordinate fauour and affection, is alwaies to bee misliked.

As the wormes do breede most gladly in soft woode and sweete, so the most gentle and noble wittes inclined to honour, replenished with much honest and courteous maners, doe soonest admit flatterers, and be by them abused.

Those men are most worthie to suffer shamfull death, that with false adulation doe corrupt and adulterate the gentle and vertuous nature of a noble man. They that peruersly instructeth and flattereth, slayeth both his owne soule, and seeketh to destroy the good renowme of his maisters.

Socrates. A godly prince or gouernour, like the father of a Countrie, by his excellent wisedome and the rule of iustice, will prouide that all false flatterers, false accusers, and their arbitours, may be so punished that they and all other persons of like inclination, may bee afrayde to abuse the clemencie and gentle natures of such vertuous and gratious gouernours.

Flattery from friendship is hard to be discouered, forasmuch as in euerie motion and affect of the minde, they be mutually mingled together.

Mar. Aur. The mothes and soft wormes fret the cloth, and the canker worme pearseth the bone: and flattering men beguile the world.

Let

Let no man perſwade thee by flatterie to doe any euill, nor to beleeue otherwiſe of thy ſelfe than thou art inderde.

Neither flatter nor chide thy wife before ſtraungers. Socrates.

Neither ſlaunder, nor flatter, nor be no ſeeker out of other mens matters: ſet thyne owne workes alwaies before thyne eyes, but caſt out other mens behind thy backe.

The ſumme of all.

Flatterie from friendſhip is hardly diſcuered,
Being mutually knit with the effects of the minde.
Falſe bodies and pickthankes are not to be truſted,
As wiſe men their ſubtiltie will quickly out finde.
Nobles by flatterie are often made blinde.
As wormes in ſoft wood doe breede moſt gladly,
So gentle and noble wittes are hurt by flatterie.

THE EIGHT Booke.

Of vii. capitall vices commonly called the vii. deadly ſinnes.

Of Pride and Arrogancie. Chap. I.

PRide, flatelines, loftines of minde or arrogancie (an euill affect, grounded by the diuell in the hearte of man) is an ougly and lothſome monſter in the ſight of God: a vice moſt odible, vnreuerent, hatefull, hurtfull, and to be vtterly abhorred, both of God and good men. Cleobul.

Pride

Of Enuie. Chap. 2.

Pythagor. Enuie and Slaunder are two brethren: which are euermore linked together for a mischiefe.

Seneca. Experience hath so taught of enuie, that she hath bene the destroier of many.

What is there that enuie hath not defamed, or malice left vndefiled? truly no good thing.

Debate, deceipt, contention and enuie, are the fruites of euill thoughts.

Them that fortune hath rayled most highly, against them spreadeth the greatest poyson of enuie.

Mar. Aur. It it better to bee fellow with many in loue, than to be a king with hatred and enuie.

Titus. Li. Enuie is blinde, and can doe nothing but dispraise vertue.

Mar. Aur. Cursed Enuie prepareth poyson secretly for them that be in rest among diuers pleasures.

The abundance of welfare and felicitie, hath caused cruell enuie to be in many.

Plato. Vnhappie is the state of malicious and enuious people.

Aristotle. Shame of himselfe, is the ende of indignation.

Mar. Aur. Enuie is so enuious, that to them that of her are most denied, and set farthest off, shee giueth

Diogenes, most cruell strokes with her feete.

If any man say euill of thee and enuieth thee, set not thereby, and thou shalt disapoynt him of his purpose.

As rust consumeth yron, so doth enuie the heartes of the enuious.

Alex. Mox. Enuious men are tormentors vnto themselues.

Bee not enuious at an euill mans prosperitie, for surely his end shall not be good.

Whereas is no light, there is no shadowe, and whereas is no wealth, there is no enuie. Plutarch.

Cursed is that wealth that euery man enuieth.

Harde is the remedie against enuie. Read all that can be read, and imagine all that can be imagined, demaunde all that can be demaunded, and thou shalt finde none other remedie agaynst this cursed enuie, but to banish bs from all prosperitie, and to sit with aduerse fortune. Mar. Aur.

All the worlde is full of enuie.

It is a scabbe of the world to be enuious at vertue. Tullius.

Enuie groweth vp among vertues.

Those are to bee hated which in their actes Pacuuius
liues, and in their words be Philosophers.

Malice drinketh the more part of his owne Seneca.
venim. The poysons which Serpentes continually doe keepe without any harme, they powre out to others destruction: But the malicious contrariwise hurte no man so much as themselues.

Like as griefe is the disease of the body, so is Hermes.
malice a sickenesse of the soule.

He is most wicked that is malicious against his friendes.

Priuy hatred is worse than open malice. It is a sparke of fire, or the smuttie of a candle negligently left in a house, maye set a whole house a fire: So of priuy malice and discord, Plato.
commeth open destruction of people.

He is vnhappy that continueth in malice.

He is not perfectly good that hateth his enemie: what is he then that hateth his friende?

Diuersitie of opinions causeth greate strife and hatred.

Aristotle. Walke not in the way of hatred.

When vehemently the hate them that haue a proude and haute countenaunce, be they neuer so high in estate or degree.

Malitious wordes discouer the euill of the hearte.

The way to suppresse malice, is not with stoutnesse to suppresse it with malice: but with meekenesse, gentlenesse, long suffering, and patience.

Mar. Aur. The grudge, hatred, and malice of them that bee euill, iustifieth the iustice and sentence of them that be good.

Nothing is more wretched than to hate: by the which affect, the diuelles bee most miserable.

That is worthely hatefull, whatsoeuer hath a certaine peculiar malice to hurt.

Hastinesse causeth repentance, and frowardnesse causeth hinderance.

Pythagor. Hee is able to vanquish his enemie, that is reasonable in his demaund.

Threaten no body, for it is vnmanlike.

When thine enemie doth threaten thee, trust not his flattering and fayre dissembling face: for Serpentes neuer sting so deadly, as when they bite without any hissing.

Hee that seeketh the fellowship of his enemies, seeketh his owne destruction.

Take not thy enemie for thy friend, nor thy friende for thine enemie

Socrates. The iniurie of a friende is more greeuous than the iniurie of an enemie.

Poetus. Better is an open enemie, than a frendly foe.

The

The ſumme of all.

Enuie and ſlaunder are two miſcheeuous vices,
And knit ſtill in vnitie, to a wicked end,
To defame or kill, they are full of deuices,
They regarde none eſtate be he foe or friend,
Enuie all empareth, and doth nothing amende.
Dignitie, wealth, and worldly felicitie,
Doth cauſe cruell enuie to be in manie.

Of Wrath. Chap. 3.

WRath or trefulnes is a vice moſt ougly, and furtheſt from all humanitie. For who beholding a man by furie chaunged into an horrible figure: his face inſarced with rancour, his mouth foule & embolſed, his eyes wide ſtaring, and ſparkeling like fire: not ſpeaking, but as a wilde bull, roaring and crying out wordes deſpitefull and venimous, forgetting his eſtate and condition, forgetting if he be learned, yea, and forgetting all reaſon: who (I ſay) will not haue ſuch a paſſion in extreame deteſtation.

Anger is a heautnes and vexation of the minde, deſiring to be reuenged. Ariſtotle.

Anger is the worker of enmitie, and hatred.

Wrath commeth of the feeblenes of courage, and lacke of wit. Hermes.

To the wrathfull, anger approcheth.

Women are ſoner angrie than men: the ſick ſooner than the healthie, and olde folke be ſooner moued than the young.

Time appeaſeth anger.

Anger if it be but a little deferred, the force thereof greatly aſſwageth: but if it be ſuffred to Plato.

abide and continue, it increaseth vnto the greater mischiefe.

He that is enclined to his owne will, is neere the wrath of God

Hermes. Wrath and reuengeance taketh from man the mercie of God, and destroyeth and quencheth the grace that God hath giuen him.

If thou haue not so much power as to refraine thine ire, yet dissemble it, and keepe it secrete, and so by little and little forget it.

Forget thine anger lightly, and desire not to be reuenged.

As fire being kindled but with a smal sparke worketh oft times great hurt and damage, because that the naturall fiercenesse of it cannot easily or sooner be quenched: so when the raging sparkes of anger, hatred and enuie, doe set on fire the heart of man, they oftentimes prouoke more mischiefe than possible before was thought, and stirreth forward such great and horrible offences, as cannot afterwardes bee reformed: and therefore with the greater griefe lamented, and euen so most iustly bewayled all the dayes of theyr life. And hereof we may truely say, that the well or head spring of mans slaughter, is anger and wrath, hatred, enuie malice, and such like.

In wordes multiplied, manslaughter is often committed: that is, when wee bitter the poyson of our heartes, with such pearcing or cankered wordes or speaches, whereby is easily perceyued and felte from vs, the most bitter venim of death, wee also commit hainous murder, when wee doe ragingly burst out agaynst any man, into slaunderous and contentious wordes: whereby hee may loose his estimation and credite, and procure

cure through the like, to take away his good name and fame.

Eschewe anger, though not for wisedomes sake, yet for bodily healths sake.

It is very prophane and an horrible thing, a man to be furious and angrie.

Hee best keepeth himselfe from anger, that alwayes doth remember that God loketh vpon him. Isocrates.

Nothing is so detestable, or to be feared, as wrath and cruell malignitie.

In correcting, wrath is principally to bee forbidden: for he e that punisheth while hee is angry, shall neuer keepe that meane, which is betweene too much and too little.

Be not hastie, angry, nor wrathfull, for they bee the conditions of a foole: Neyther receiue a man in his wrath, for then thou canst not rule him.

Wrath leadeth shame in a lease.

It is a great matter to see a wise man angry.

It is a foolishnesse or ratheer madnesse, for a man to be angry for that which cannot bee amended; or to desire the thing which may not be attayned

Hee hath great rest that can refrayne himselfe from anger.

Forgiuenes is a valiaunt kinde of reuengeaunce. Seneca.

Quietnesse is sure, but rashnes is dangerous.

Wrath and hastinesse are very euill Counsellours.

Like as greene wood, which is long in kindeling, is hotter than the dry e when it is fired: So he that is seelde and long ere he be angry, is harder to be pacified than hee that is soone vexed. Plato.

The

The summe of all.

Irefulneſſe or wrath is a moſt cruell vice,
Accurſed of good men, hatefull and ougly,
Repugning peace that ſweete vertue of price,
Which knitteth both God and man in amitie.
It is contrary alſo to humanity,
And as the godly and wiſe doth deteſt it,
So the wicked and fooliſh doth embrace it.

Of Slouth and Idleneſſe, Chap. 4.

Legmon. SLouth is a vice reprochfull, hurtfull, and filthie, very hatefull in Gods ſight, beſtiall and noyſome in the common wealth.

Slouthfulneſſe, vncleanneſſe, ſickeneſſe, dulneſſe of witte, forgetfulneſſe, idleneſſe, lightnes of life, deceitfulneſſe, wicked deſtinie, vnpietie, periurie, and beggerie, all theſe hang together in vnitie, to the deſtruction of the wretched and ſlouthfull fooliſh body.

Slouth purchaſeth diſprayſe, ſhame, and vtter deſiance of all men.

Mar. Aur. Many thinges wee haue ſeene, and of credible perſons we haue heard, which haue ſeemed to vs very euill, and not one of them all good, ſpecially one which offendeth God, ſlaundereth the worlde, peruerteth the common wealth, & endaungeth the perſon it ſelfe, which is curſed ſlouth and idleneſſe, that deſtroyeth them which be good, and vtterly bringeth to naught them that be euill.

What idleneſſe is. Idleneſſe (that is to ſay) the ceaſing from neceſſarie occupation or ſtudie, is the ſinke which receyueth all the ſtinking chanelles of vice, which being once brim full, ſodainly runneth ouer through the citie or countrey, and

with

with his pestiferous ayre, infecteth and poysoneth a greate multitude before it may bee stopped or cleansed. And that notwithstanding the people beeing once corrupted with this pestilence, shall with great difficultie and with long tract of time bee deliuered, and that a greate parte of the people shall perish, before it be well brought to passe. Alex. Sene

Aboue all thinges flie idlenesse, which is a thing both to the bodie and to the soule, like a cankering rustinesse, and as an eating consumption it wasteth to naught both vertue and strength.

Idlenesse is called the graue of liuing men. It is a thing wherein life dyeth. And thereby the soule of man is twice buried in him: once in his bodie, and next in his slouth. Anachar.

A man that passeth his life without profite (as one vnworthy to liue) ought to haue the rest of his life taken from him. Plato.

The filth of secret chambers, the stench of the pumpes in ships, nor the ordures of Cities, doe corrupt and infect the ayre so much, as idle folke doe the people. Mar. Aur.

Idlenesse, slouthfulnesse, vaine curiositie and nicenesse, are companions to vnthriftines.

Idle people in a common wealth, are like Drones among the Bees.

There is nothing more reprochfull and cruell in a common wealth, than are vagabondes and idle people: for they gnawe and deuoure (to greate deformitie) the beautyfull state of the common wealth, they altogether spoyle it, and vse no meanes at all to increase it. Antonius.

The idle sorte in a common wealth trauaile rather to sette or sowe abroade the thistles, thornes,

thornes and wilde weedes of mens wit, than the wholesome fruites of honestie, trueth and godlinesse.

It is the affect of wicked people, to applye their mindes vnto idlenesse, to belly cheere, gluttony, pride, and tyranny.

Wee may dayly see, that through slouth and idlenesse diuers valiant, strong, and godly men doe fall to beggery, some to filthie liuing, some to picking, stealing and murthering, which afterwardes beeing iustly brought to greate calamity and misery, through the breach of good and godly lawes, imputeth a great part thereof to their parentes, tutors, and gouernours, which so idely and wantonly brought them vp in the dayes of their youth, where to the contrary, if they had beene educated and duely brought vp in some literature, honest occupation, or mysterie, they shoulde (being rulers of their owne familie) haue profited as well themselues as diuers other persons, to the commoditie and ornament of the publique weale.

Galenus. Much ease and default of competent labor, maketh the heate of the body feeble, which shoulde resolue and make thinne that which ought naturally to be purged.

The summe of all.

Slouth and idlenes are hurtfull and filthy,
And fully defaceth the whole common wealth,
They both purchase shame, contempt, and beggery,
Enforcing most wickedly, loose life and stealth,
Vncleanes, sickenesse, and want of health,
Neglect of God, and eke wicked destinie,
All which worketh with both to ende most wretchedly.

Of

Of Money, and Couetousnesse. Chap. 5.

MOney is the blessing and good gifte of God, whome filthie auarice often abuseth. Sulpitius.

Inordinate desire of wealth and authoritie, is the first matter whereof springeth all euill. For couetous desire and appetite, subuerteth credence, honestie, good name, and all other vertues. Salust.

To take any thing from an other man, and one man to increase his wealth with an other mans detriment, is more repugnant to nature than death, than pouertie, paine, or any other thing that might happen, either to the bodie, or other goodnes worldly. Tullius.

It is very seldome seene, that where honour increaseth, auarice abateth. Alex. Sen.

If couetous people were as couetous of their owne honour, as they bee of other mens goods, the litle worme or moath, that eateth y gownes or clothes of such couetous people, should not eate the rest of theyr liues, nor the canker of infamie destroy theyr good name and fame at theyr deathes. Diogenes.

Where couetousnes of money is, there raigneth all mischiefe.

Sometimes to despise money, is found great and singular aduantage. Cicero.

The matter goeth not well, when the same that should bee wrought by vertue, is attempted by money. Tullius.

O thou hunger of golde and siluer, what is it not thou dost compell the heartes of men to buy and sell.

The stinking rauens or greedy gripes of this worlde, haue in theyr gathering together, neither

neyther meane noꝛ bottome, neyther ende, noꝛ any shame at all.

The wicked auaricious man maketh none accompt neyther of his name noꝛ office, but fireth on greedilie after the smell of gaine, as the hungrie rauens after stinking carrion: and to attaine his purpose he wil vndermine all men, he is trustie to no man, lyeth in waite foꝛ euerie mans goods deceitfully, craftely counterfetting and dissembling: and taketh hold of any occasion to bring his purpose to passe, whether they be foꝛ things holy oꝛ prophane.

Couetousnesse oꝛ loue vnto riches, is euermoꝛe a vice amongst onely the wicked, to bee too too familiarly and commonly vsed: but the contempt and despising of riches, being a vertue most excellent and singular before God, is onely in the children of God: who depend only vpon his fatherly prouidence foꝛ onely sufficiencie, and haue no further care of the rest, except therby they may (as his instruments of grace) shewe foꝛth his onely laude and glorie.

Couetousnesse is such a poysoned euill, and of such force where it is rooted in the hart of mã, that it worketh in him, not onely a carelesnesse of Gods holy will, but an vtter contempt also of God himselfe. Foꝛ whosoeuer with that infection is sicke and entangled, and is carefull in his mind of worldly busines, eyther of mony oꝛ of filthy lucre, that man is turned from God, & the life of his holy will is lothsome vnto him.

Plato. The soule is lost that delighteth in couetousnesse.

Refraine from couetousnesse, and thine estate shall prosper.

Socrates. Couet not thy friendes riches, least thou be despised, and therefoꝛe hated.

To

To couet is a desire and an affection of the minde, by which man indeuoureth to drawe vnto his owne vse (by any meanes) that which best liketh him.

Let no couetous man haue any rule ouer thee, nor yeelde thy selfe subiect to couetousnesse: for the couetous man will defraude thee of thy goods, and couetousnes will defraude thee of thy selfe. Aristotle.

Fortifie thy soule with good workes, and flie from couetousnesse.

The chiefe point is, in all administration of matters and common weale offices, that euen the least sulpition of couetousnes be vtterly auoided. Tullius.

Oftentimes auarice seketh out the auaritious, and sometime the auaritious seeketh auarice. Mar. Aur.

The refuses of a niggard be better than the larges of a prodigall spender. Ptolo.

The Chariote of auarice is carried vppon three wheeles of vices, which are, faint courage, vngentlenes, contempt of God, and forgetfulnesse of death. And two horses do drawe rauine, and niggarship. To them both is but one carter, desire to haue. That carter driueth with a whip hauing two cordes, appetite to get, and dread to forlet. Ambrose.

Couetous men lack the thing that they haue. Great indigence or lacke commeth not of portion, but of great plentie. For he that hath much shall neede much. Stoick.

Great is the couetise, which the shame of the world doth not reproue, nor the feare of death stop, nor reason appoint. Mar. Aur.

There is no vice more foule than couetousnesse: specially in Princes, and Rulers in the common wealth. Tullius.

It is against nature, that with the spoyle of other, we encrease our owne riches, substance, and wealth.

It is not onely dishonest, but also most wicked and shamefull, to make a gayne of the common wealth.

We ought to be fully perswaded, that though we could hide it from God and man, that yet nothing couetously, nothing vniustly, nothing wantonly, is meete to be done.

Seneca. An auaricious olde man, is like a monster.

Hermes. A couetous man cannot learne truth.

Pythag. The couetous cannot be satisfied with abundance: for the more that a man hath, the more he still desireth.

Alex. Mag. Couetousnes is an vnsatiable thing: specially when men desire to fill the vessell, that alreadie runneth ouer.

Plato. He hath neede but of a little, that measureth abundance by natures onely necessitie, and not by superfluitie of ambitious desire.

It is better to haue a man without money, than money without a man.

To delight in money, is a daungerous pleasance.

As the touchstone tryeth golde, so gold tryeth men.

Plato. Money is the cause of sedition and euill wil.

Hee that hoordeth vp his money, taketh paines for otherfolke.

It is better to loue good felowship than money.

Seruice is a recompence for money.

Plautus. He that for seruice or trauaile giueth money, is well requited, and nothing is due vnto him: for money is no better than seruice.

Mar. Aur. A couetous person will sooner haue a wife

that

hat is rich and foule, than one that is poore and faire.

It is no marueil though he be good which is not couetous, but it were a wonder to see a couetous man good.

If wealth and authoritie be committed vnto Aul. Gel.
hee, thou hast a double charge, (that is to say) to rule and releeue.

Couetousnes taketh away the name of gentlenes, the which liberalitie purchaseth.

Seruauntes serue their bodily masters, but euill men serue their bodily lustes. Diogenes.

No men (in wordes) do crie more out vpon auarice, than those that be auaricious and couetous persons.

He that is a niggard to himself, must needes be negardish to other.

Like as a member vexed with the itch, hath alwayes neede of clawing: so the couetousnes of the minde can neuer be satisfied. Plutarch.

To the auaricious is no sufficiance: for couetise increaseth as fast as his substance. Horace.

Like as a dogge deuoureth by and by whatsoeuer he may catch, and gapeth continually for more, so if it chaunce the couetous man to obtaine any thing, he setteth litle by it, desiring alwayes to obtayne more. Aristotle.

Couetousnes oftentimes beguileth the wise. Mar. Aur.

Our liues do end before couetousnesse leaueth vs. Solon.

Death is the rest of all couetous people,
For couetous people to die is the best: Seneca.
For the longer they liue, the lesse is their rest,
For life them leadeth, their substance to double,
Where death thē dischargeth frō endles trouble.

The summe of all.

Inordinate desire of wealth and authority,
Is the verie roote of all mischiefe and wickednesse:
It subuerteth loue, credence, good name and honestie,
Yea, and lost is that soule that delighteth in couetousnesse,
Fortifie then thy soule with the trade of godlinesse,
And couet not to spare, but right honestly spend:
For the most wretched are nigards, vntill their liues ende.

Of Gluttonie. Chap. 6.

Propertius. Gluttonie is a vice verie ougly, monstrous and filthie, & more fit for rauening byrdes or brut beasts, than for reasonable men.

Chilo. Dame Gluttonie, Auarice, and Lecherie, are three euill mistresses to serue: they alwaies immoderatly desire, and are neuer sufficiently contented.

Gregor. When thy belly is filled and full fraught, then are the prickings and prouocations to lecherie soone stirred vp.

Legnon. Wee is not only to be counted a glutton that eateth greedily, and deuoureth much in quantitie, all kindes of meates and drinkes at certaine ordinarie times and meales aboue other men: but he specially that delighteth dayly and hourely to fare deliciously, pampering his carrenly carcasse continually, satisfying the pleasures thereof, setting his felicitie on his bellie, and maketh thereof his God.

Legnon. As meates and drinkes are the good giftes of God, and to bee thankefully taken of men for their naturall vse and sustentation: so if wee beholde simply the onely good affect of nature (which must haue her well ordered and due course of nourishment) it seeketh not hurtfully

fully excesse, but barely sufficient to the contentment of it selfe.

O what a monstrous sight is it to beholde the furnished table of some vnsatiable and rich glutton, and how with varietie of the most daintie iunkets, costly and delicate dishes, it is throughly beset and couered. And as he himselfe is therein monstrously affected: such monstrous companions commonly will hee haue about him: who weying his inclination, will extoll him in his grosse worke of wickednesse, and feede his humor with vaine talking, foolish iesting, and now and then some shewe of scurrilitie to make good digesting. Protog.

When the belly with excesse,
Is puffed vp and pampered:
Then vertuous demeanor
Is nothing at all remembred.

Not the vse of meate, but the inordinate desire thereof ought to be blamed. August.

The summe of all.

Of all cursed crimes and sleights sathanicall,
That poysoneth mans heart to his decay,
None more cruelly catcheth, nor maketh thrall,
Than wretched gluttony, where she bareth sway
The gluttons greedy gut standeth at no stay,
But is pampered vp continually
Through eating and drinking deliciously.

Of Lust and Lechery. Chap. 7.

LVst is a lordly and disobedient thing. Plato

Lust burneth grieuously whom shee findeth idle.

Enforce thy selfe to refraine thine euil lustes

Pythago. and followe the good: for the good mortifieth and deſtroyeth the euill.

Diogenes. Flie lecherous luſts, as thou wouldſt a furious Lord.

Refraine thy luſts.

God loueth them that be diſobedient to their bodyly luſts.

Hee that vanquiſheth his luſtes, is a greate conquerour.

Ariſtotle. Diſhonour, ſhame, euill ende, and damnation, waite vpon luſt, lecherie, and all other like vices.

He that hath bound himſelfe to followe his fleſhly luſts, is more bound than any bondſlaue or caitife.

Bodily luſtes and pleaſures, and all carnall affections that corruptly raigne in the hearte of man, are but beſtiall and earthly: and nothing worthy therefore to be matched with the excellencie that otherwiſe is in man, and that in compariſon thereof, they ought to be vtterly abhorred of man, deſpiſed and ſet at naught.

There is no ſinne that ſooner inuadeth vs, neyther ſharper aſſayleth or vexeth vs, nor extendeth larger, nor draweth moe vnto their vtter deſtruction, than the filthie luſtes of the body: It bringeth with it innumerable inconueniences, firſt it plucketh from a man his good name and fame, a poſſeſſion farre moſt precious. For the rumor of no vice ſtinketh more carrionly than the name of lecherie. It alſo conſumeth his patrimonie, it killeth at once both ſtrength and alſo the beautie of the bodie, it decayeth and greatly hurteth health, it ingendreth diſeaſes innumerable, and them filthie, it diſfigureth the flowre of youth long before the day, it haſteth or accelerateth ue-

ueled

ueled and euill fauoured age, it taketh away the strength and quicknesse of the witte, it dulleth the sight of the minde, and grafteth in man (as it were) a beastly minde, it draweth him at once from all honest studies and pastimes, and plungeth or sowseth him altogether in the puddle or mire, bee hee neuer so excellent, that once hee shall not lust to thinke of any thing. but that which is sluttish, vile, and filthie. It also taketh away the vse of reason, which is the natiue propertie of man: it maketh a yong man peeuish and slaunderous, and age odious, wretched and filthie.

The wrath and lustes of lecherous people, alter their bodyes, and make many to runne starke madde.

To set forth at large, or to stirre vp the stinking and filthie puddle of the most monstrous manners of wanton persons & lechers, it woulde quickly (with the loathsome sounde thereof) turne vp the stomackes of the honest and chaste hearers, through the very hatefull and villanous sound therzof. Pythagor.

Men that be carnally affected (and being as it were in a frensie) perceiue not the seruitude of sinne, whereunto they be subiect, that it tendeth to euerlasting perdition, that they bee the slaues of the diuel, and that their rewarde shall be eternall death.

Offendours, when they can not sleepe through the vnquietnesse of their troubled and wretched conscience, are woont to bee vexed with rages, not onely when their mischiefe is intended, but also when it is ended. Philotas.

Like as they which doe followe the concupiscence & pleasant lustes of the flesh, be always vnstable: so the followers also and louers of Plato.

such be euer vnconstant, as well in their opinions, as also in their acts.

In most wretched state is that man whose hearte is enclined and full fixed to the filthie lustes of lecherie, loosing the sweete fruites of prayse, and winning a wicked ende.

Lactan. Of prosperitie oft proceedeth luxuriositie, and so from thence, it goeth vnto other horrible sinnes, and heapes of wickednesse.

Hermes. Harlots being roule of nature deceiue men with their paynted faces: and vnder fayre white, & ruddy colours, they hide their shamefull and filthie vilages.

Vnseemely gesture of the body, lightnes of countenaunce, niceneſſe in apparell, vncleane speech, and the example of wicked doing, incourageth and corruptlie stirreth vp the concupiscence of the hearte to lightnes of life and wantonnesse.

Lechery soone ouercommeth that man that is giuen to idlenes.

All men by nature are naturally giuen to seele the boyling and raging fumes of the fickle and fraile flesh.

Whoredome is a poysoned serpent, to be vtterly detested and eschewed: namely for this cause, that it swelleth full of certayne poysoned and filthy affectes, peculiar hatreds and malices, to the great prejudice and hurt, not only of other, but also of the person himselfe, whome it cruelly holdeth captiue.

There be some that will be so lordly and valiaunt in vertues, and so high minded, that they will needs make vs beleeue, that they liuing in the flesh, and being of the flesh onely feele not the flesh.

If by lecherie thou art tempted, or by lust stirred

stirred to filthines, set before thee the minde of death, put before thine eyes the day and end of this life, call to thy remembrance the terrible doome of the high God, forget not the torments of euerlasting fire and the horrible paine of hell.

To conclude, who so will with valiancy and lustie courage take vpon him manfully to fight against all the whole hoast of his vices, (of the which wee heare bee counted seauen as chiefe Captaines) must of necessitie prouide for themselues two speciall meanes: that is to say, prayer, or praying continually without stop vnto heauen: and knowledge otherwise called godly learning, which naturally is fruitful to fence and to arme the minde with wholsome precepts and honest opinions, and putteth man in remembraunce of vertue, which is the light of Gods gracious countenaunce shining vpon him. So that neyther of these two (as thinges vnseparable) can be the one without the other.

The summe of all.

Filthy lust & lecherie are most disobedient euils,
Which with violence burneth, where they fasten on idlenes.
The stinking lothsome lechers, with theyr idle pretenced willes,
Looseth the fruites of praise, and winneth the end of wickednes,
Shame, euill end, and damnation followeth theyr filthines.
Flie from whoredome, loue cleanes, and leaue to liue wantonly,
And seeke the praise of temperance, soberues, and chastitie.

THE NINTH Booke.

And first why it is heere placed. Chap. 1.

Because the conscience of mā, is not ignorant of the state of righteousnes: but possesseth in it selfe, through the light of grace, the true knowledge of Gods holy lawe, whereby man should bee moued by them, to doe alwayes well, and feare at any time to offende: which conscience also beeing the true booke of recordes, a true testimonie or witnesse of mans whole life and conuersation: both in Gods sight, and euen so felt in himselfe, and what occasion of heauenly ioyfulnesse it worketh in the mindes of the godly: and contrariwise, vnsufferable torments by infinite occasions and accusations, to the condemnation of the vngodly, I thought it not amisse immediately to note some what thereof vnto you, after this long discourse of the foule deformed and hideous monster sinne, whereby the terrible plagues of Gods vengeance fall daily vpon the earth, to the destruction of kingdomes & nations, and draweth downe with it to the dwell, innumerable soules and bodies of men, that men considering well thereof, may the more aptly followe good counsels, not to abuse nor striue against his owne conscience, but beeing at vtter defiaunce with sinne, which foulely defileth the

the conſcience, he may (through the abundance of Gods grace) embrace betimes true repentance, apprehend the great mercies of God through a liuely faith, and haue continual acceſſe, by prayer, to the throne of his maieſtie, for the dayly increaſe of his grace: all which foure chapters, following in this order preſcribed, are the onely contents of this ninth booke. Beſeeching almightie God, to graunt vnto the godly reader, grace both aptly to conſider the thing that he readeth, and alſo to followe it.

Of mans Conſcience. Chap. 1.

The conſcience of man, is in (himſelfe) a ſecrete knowledge, a priuie opener, teſtimonie or witneſſe, an accuſer, an inwarde troubler or tormentor, it is alſo a ſatiſfier or ioyfull quieter of the minde of man in all his doings. Antiſthe.

A mans conſcience of it ſelfe greatly conuinceth and giueth teſtimonie of the trueth vnto the iudgement of God. Cleobul.

The conſcience of man, is not voyde of the knowledge of Gods lawes, and of his iudgements: becauſe they ſhould be mooued by them, and therefore feare to offend.

It is better to truſt in a good and quiet conſcience in all our honeſt and godly doinges, in the ſight and preſence of God, than to truſt in the ſatiſfying of our ſelues, about the vayne pleaſures of this worlde, or the wicked motions & pleaſure of the fleſh, with the terror and trembling of a wicked conſcience. Phocilid.

A mans conſcience may be quiet for a ſeaſon, by the truſt that he hath in the conſtitutions, a

vaine holy deuices of men: but when the perseuerance of Gods terrible iudgements and the pricke of sinne do rise in our heartes, then such gracelesse and vaine trust is vtterly ouerthrowne, and vanisheth away to naught.

Where the conscience is drowned with worldly pomp and riches: there wisedome is turned to great foolishnes.

Zeno. The loue of this vaine and wicked worlde maketh men to doe many thinges contrary to the lawe of theyr conscience. For in them that loue the worlde, is there litle regard of God, neyther doth his loue abide in them.

Aristid. Where the conscience of man is disquieted, and feeleth iustly in it selfe the condemnation of God, there wanteth no store of miseries, both of bodie and minde, vnspeakeable and innumerable.

He that frameth himselfe outwardly to doe that which his conscience reproueth inwardly, cannot bee in any man without expulsion of Gods lawe.

Feare to doe that, whereby the conscience should be wounded: for the conscience is soone wounded, yea, sooner than we be ware of.

The conscience that is wounded and ouerburdened with sinne, feeleth euen in this life, parcell of hell torments.

Socrates. The conscience of man is vnto himselfe as a thousand witnesses.

Quint. It is verie harde for a man being accused of crimes committed by him, (through the working of his owne conscience) not to bewray himselfe by his owne countenaunce.

A troubled conscience tormenteth the mind, a quiet conscience is high felicitie, passing all worldly pleasure and dignitie.

There

There is no greeuouser damnation than the doome of mans conscience. Socrates.

Fearefulnesse and trembling of conscience followeth sinne and wickednesse.

The diuell, desperation, a wicked ende, and eternall damnation, are companions, commonly to a wicked conscience. Epictetus.

As in a glasse that is cleare, a small moate will soone appeare, euen so the conscience of godly men (being more cleare than Christall) will quickly accuse them, euen at the leaste faulte they doe commit, whereas the wicked and vngodly haue their conscience clogged and corrupted through the custome of sinne, that cannot once see nor perceiue theyr owne most shamefull & wicked workes, vntill God set the same before them, for theyr vtter destruction, and so their consciences being terribly wounded, and accusing them, they damnably fal into desperation without regard of God, or hope of his mercie.

We carrie nothing away with vs out of this life, but either a good or an euill conscience. Polion.

Keepe thy conscience pure and vndefiled, and striue not against the rule of it.

If the diuell, thine owne conscience, or Gods lawe, doe accuse, vexe or trouble thee, for any euill conceiued or done: confesse thy fault speedely, deferre not the time, daily not with God, be earnestly repentant, trust in his mercie, and hide not thy fault from him, so will hee haue mercie vpon thee, and not impute sinne vnto thee.

Discerne discreetly, and practise reuerently those thinges that are best, that thine owne conscience may be cleere, and others in thy doings not troubled. Xenoph.

To

To walke ioyfully in the presence of God, is to liue (as it were before his eyes) in godly and vpright conscience, after the manner of honest seruauntes, who standing in the presence of their maister continually depende vppon his fodayne becke.

Const. The lesse iustice that a godly man findeth at the handes of the vngodly: the more consolation (through patience) shall he finde in conscience, at the mercifull hand of God.

The summe of all.

In what order soeuer mans life is heere lead,
The conscience accuseth or excuseth plaine,
Otherwise to perswade standeth in no stead,
It preuaileth in witnesse to ioy or to paine,
Feare God, trust in him, and wickednesse refraine,
Keepe safe the conscience from feare and trembling,
That true faith and peace may be at thy ending.

Of Repentaunce. Chap. 3

REpentaunce signifieth very anguish and vnfaigned sorrowe, bred in the hearte of him that hath grieuously sinned, and trauaileth to amend: that is forsaking his former trade of sinfulnesse, and endeuouring towarde the way of godlinesse.

Ambrose. True repentaunce, is to cease from sinne.

True repentaunce proceedeth of faith: and not the feare of punishment.

Lactan. He that truely repenteth him of all his euill doings hee it is that considereth well the olde errour of his life

Iust. Mar. Sinne goeth before repentaunce, and after repentaunce followeth newnes of life.

God

God mercifully worketh in all the heartes of the godly, these three special graces: first, vnfainedly to bee repentant for their sinnes: secondly, to haue in themselues an hearty reconciliation: and thirdly, a willing submission and obedience to the will of God in all thinges.

No man doth repent him of his sinne, but by some warning first of Gods calling: Therefore true repentance commeth first of the grace of God, secondly of the worde of Gods calling and warning, and thirdly, of the fayth of Gods worde.

Grace goeth before the merit of repentance. Augusti.

God offereth the grace of repentaunce to all, but vnto the wicked it is to no purpose, who although (at a sodaine) they seeme to repent, yet they doe not continue therein, because they doe not heartely and truely receiue the grace offered of God, but coulorably or hypocritically for a season: and therefore it is to them in vaine.

Trouble is a Preacher sent from God, to bring a man to the knowledge of his sinne, and to call him to repentance. Hermes.

Most happy and blessed are those men, which beholding the sharpe iudgementes of God vpon others, do the rather in themselues increase in repentaunce.

Like as the sinners minde that is turned from God, is farre from God, and straunge vnto him so long as it is giuen to the desire of sinne: so by repentaunce it is turned vnto God, and doth nowe reuerently feare him, worshippe and serue him, whom hee before despised. If thou offende the best remedie is repentaunce and amendement of life. It maketh no force how corrupt the ayre be, so that

the

the consciences of man be cleane from sinne.

Plotinus. An accusing conscience is the secrete & most terrible thing that can bee, at the approching and comming of death.

Boetius. Thou shalt wash away the spottes of sinne with teares, with repentance, with continuall inuocation of Gods mercie, faithfully cleauing, and trusting wholy therevnto.

When thou repentest and askest mercie for thy sinne, then cannot thy sinnes disquiet thee, nor haue power against thee, but when thou art vnrepentaunt and ceasest to crie for mercy, then thy sinnes rage ouer thee, and crie dayly for vengeaunce against thee.

Plato. Sleepe not without repentance for thy sins done and past.

Xenoph. Repentance deserueth pardon.

It is the ducte of a good man, and a point of humanitie, to forgiue, where the partie that is forgiuen repenteth, and is ashamed of his fault.

The summe of all.

The short life of man sinnefull and miserable,
Compassed with snares of mortall destruction,
Encurreth Gods vengeaunce, and state most damnable
Without repentaunce and faith in him alone,
That is thonely way to depend vpon.
Aske mercie, and sleepe not without repentaunce,
And with all Sathans sleyghts be at defiance.

Of Faith and Truth. Chap. 4.

Tullius. FAith is a constance and trueth of thinges spoken or couenaunted.

Faith is the gift of God, & breathed by the spirit

ſpirit of God into the heartes of all thoſe that be the childzen of God.

Through a liuely, quicke, and fruitefull faith, we haue our firſt enteraunce vnto God. But the faith that is dead fruites and without good wozkes, is not liuely, but a deade faith, and therefoze now not to bee called faith, no moze than a dead man is to be called a man. Didimus. Alexandr.

A good faith (which onely is planted in the heartes of good men) neither ſleepeth noz is idle, but alwayes awaketh when it ſhould bee occupied oz buſied in good wozkes.

These be the wozkes of faith: namely, a quiet and good conſcience, the loue of God, and hope of things to come, a boldnes to repaire to the throne of grace, innocation, adozation and wozſhip, confeſſion of the truth, obedience, perſeuerance in yeelding vp of the ſpirit, and to go immediately vnto God. The wozkes of faith.

The true doctrine of the faith moſt chiefly ſhineth and cleereth, in the vſe of accuſtomed and perfect prayer.

The power of true faith wozketh conſtancie in men and keepeth them in quietneſſe, and wozketh in them ſtrength and patience in all afflictions.

Good liuing cannot be ſeperated from true faith which wozketh by loue. Auguſtin.

All goodnes, gracious conuerſation, health, wealth, libertie, oz ſuch like, ought (with a good faith) to bee looked and asked foz, only at the hand of God, as onely at the very authoz of the ſame, and of none other. foz without him nothing that is good can bee giuen, oz by any meanes bee attayned.

Is faith that is liuely and quicke ſtirreth the mind to call (without doubting) vpon God: Incredulitie.

ſo

so incredulitie and mistrust maketh a man doubtfull, and plucketh him backe from calling vpon God.

Faith must needes faile, when the authoritie of Gods truth standeth wauering. Auguſt.

The way to increase faith, is first to haue faith.

The increase of true faith in good men, is knowne two wayes: first by their mutuall loue towardes their neighbour: secondly, in all their afflictions and troubles, to bee patient and quiet.

To beleeue rightly in God, is to direct all our hope vnto God: and with sure truste to depend only vpon his truth and goodnes. Anathali. in Gala.

Faith alone hath power to iustifie.

The power of faith in all respects preuaileth mightily, and without faith nothing can happilie prosper.

Nothing keepeth so together a publike weale as doth faith.

Without faith a publike weale may not continue. Then follow it well (according to the saying of Aristotle) that by the same craft or meanes that a publique weale is first constituted, by the same craft or meanes it is preserued. Then seeing faith is the foundation of iustice (which is the chiefe constitutor and maker of a publique weale, and by the afore mentioned authoritie conseruator of the same:) It may well bee concluded, that faith is both the originall and principall constitutor and conseruator of the weale publique. Aristotle.

Whatsoeuer thing cleaueth fast in the minde of man, so surely rooted with a constant & perfect faith: the same vndoubtedly euery man declareth in his maners and conuersation. Plato.

Faith

Faith without maners worthy of faith pre-
uayleth nothing.

Euery man beleeueth as much as he lyketh. Chryſoſt.
A faithfull man is better than golde.

Performe thy promiſe as iuſtly as thou Socrates.
wouldeſt pay thy debts: For a man ought to
be more faithfull than his oth.

Faith not exerciſed waxeth ſicke, and being
vnoccupied, it is aſſaulted with diuers diſplea-
ſures.

That faith which is grounded either vpon A fruitles
long cuſtomes, either vpon mans counſels, vp- and dead
on the authoritie of Princes, vpon great mul- faith.
titudes of people, or vpon the outwarde glit-
tering ſhewes of holines, rather than vpon the
onely truth of God, muſt needes be but a frui-
leſſe and deade faith ſpringing out of the bar-
raine ſoile of mans reaſon: which ſwimmeth
like a ſome, in the outwarde partes of mens
thoughts, neuer pearcing downewarde to the
bottome of their heartes, through which in-
conuenience multitudes of people are ſo hol-
den captiue and faſt fettered in the chaynes of
darkeneſſe and ignorance, that they cannot at-
taine to the fredome of true faith & godlineſſe.

Faith in God maketh innumerable ſtrong
champions, and inuincible ſtomackes: not
onely towards death, but alſo againſt all the
moſt cruell diuiſes that can be founde, to make
death (if it were poſſible) more paynefull than
death.

From faith (if it be perfect and lively) wee Hermes.
come to feare, from feare to flying of ſinne, and
in flying of ſinne, we take a patient minde to
ſuffer tribulation: whereby we take hope and
truſt in God through the which hope, our
ſoules ſette in a ſure chaire of a certaine ex-

pectation of that, which is layde vp in store for vs in heauen.

Aristotle. Faith shineth in daunger.

Hermes. Put thy whole trust and affyance in God, who seeth and knoweth all secrets, and he shal mercifully iudge thee at his comming, in the terrible and great day, when hee shall giue remuneration to the good for theyr goodnes, and euerlasting punishment to the euill for theyr wickednesse.

Aul. Gel. Truth is the daughter of time.

Hermes. Truth is the guide of all goodnes.

Forasmuch as God is the trueth, and that trueth is God, he that departeth from the one, departeth from the other.

Plato. Truth is the messenger of God, which euery man ought to worship for ỹ loue of her maister.

Without the true knowledge of Gods law, which is the rule to all honestie & godlines, the truth of God is violently oppressed, & wrongfully defaced & wrested: and the kingdome of lies highly magnified and established, by the armour of mens maistrie and gouernance.

They which be euill affected towards the doctrine of truth, haue theyr mindes so blind that they cannot abide the light of the truth.

Boetius. Mans fickle and shifting flesh (ouerwhelmed commonly with instabilitie and lightnes) turneth it selfe vnto all turnes and factions, because it wil not be compelled or bridled, to obey in all things the truth of God.

Periander. Those that slippe from the authoritie and rule of trueth, being lead by their owne blinde iudgementes (are weake and rude of vnderstanding) are oftentimes trayned out of the waye of trueth, by likely gleringes of reason, and so slippe into sondry not some errors:

from

from whence they can neuer (or with much adoe) be brought backe againe to the right of trueth.

A friendly and prudent modestie, in vttering causes of truth, and being ioyned with learned godlines, is of such vertue and force, that it mightily preuaileth where it shall be vttered: without the which many other good giftes of knowledge shall hardly profite the trueth, but rather greatly empaire and hinder it.

When the truth is reuealed, let custome giue place to the trueth, let no man prefer custome before reason and trueth: for reason and truth excludeth custome. Augustin.

Customs, be it neuer so auncient, and neuer so generally receyued: yet ought it in any wise to giue place vnto the trueth. Gregor.

Custome without truth is but an old error. Cyprian.

The seruice of God in truth and veritie, is nothing else, but with true faith & obedience, to depende onely vpon his will in his worde: which proceedeth from the reuerent feare of God: and is the right entraunce to true obedience, and to keepe truely the law of God.

Veritie seemeth sometimes, at the first, to be verie darke, harde, and displeasant: although at the length it appeareth most bright, amiable, louely, and comfortable. Plotinus.

Offence, hatred, and extreeme cruelties, commonly followeth the profession of trueth.

The trueth may be payned, but it will not be oppressed: it may be blamed, but it will not be shamed.

The righteous and godly, hauing in them the zeale of constancie, feare not the crueltie of man: but will boldly, vnto the death, stand to the trueth. Hermes.

Socrates. He that vseth truth hath more and mightier seruants, than a King.

Vse in all thinges, and towardes all men a simple veritie, without fraude, deceit, or guile, either in worde or deed.

Loue righteousnesse and truth.

Beare witnesse to the trueth, and not to friendshippe.

Hermes. Honour is the fruit of vertue and truth, and for the truth a man shall be worshipped.

Loue God and trueth, so shalt thou saue thy soule.

Mar. Aur. The greatest fault that can bee in a man of honestie, is to spare the trueth, and not to bee veritable.

Let not thy thoughts depart from the truth.

That man or woman that withdraweth their eares from hearing the truth, it is impossible for them to apply their heartes to loue any vertues.

The truth shal more drawe thee to loue and to folowe vertue, than the common ensample shall entice thee to follow vice, the which no man can loue, no not the very filthie sinner himselfe.

Seneca. Beleeue not him that sayth he loueth truth, and followeth it not.

Reason not with him that will denye the principall truthes.

Affirme nothing before thou know the truth.

Maintayne truth.

Truth ought to bee preferred before friendshyp and amitie.

If thou feele thy selfe more true to thy King than many other, and hast also lesse wages of him than they: yet complayne not, for thyne will continue, and so will not theirs.

Aristotle.

We the selfe same that thou pretendest.

We not ashamed to heare truth, of whom soeuer it be: for truth is so noble of it selfe, that it maketh them honourable that pronounce it. Lanctan.

Truth is hated of the wicked, they cannot abide it, because they would liue in their wickednesse, without the controlement of it.

A couetous man cannot learne the truth.

If men in reasoning, desire as much the truth of the thing it selfe, as they do the maintenaunce of their owne opinions, and glorie of their wittes, there shoulde not breede so much hatred as there doeth, nor so many matters laide asside and left vnconcluded. Hermes.

In all common wealthes (and at all times) about noble Princes and most faithfull gouernours, there bee some which for their owne commoditie, aduauncement, displeasure, or for other corrupt and lewde affection (not hauing before their eyes the iust and terrible dome of God, and their owne consciences) the displeasure of their Prince, nor shame of the worlde, let not to hinder and darken the manifest and cleere causes of trueth: whose beautifull and bright beames (according to their worthines) should comfortably, frankely, and with free libertie, spread forth his brightnesse to the glory of God, to the honour of the Prince, and to the great reioysing, comfort, and quietnesse, of the common wealth. Alex. Seuc.

The Prince ought to feare, and with al prudence and wisedome to foresee such inconueniences and great dangers, as otherwhiles falleth vpon him and his people, through the corruption and euil nature of such loathsome impeching members, that with craft couertly crepe into fauour, and then by flatterie and dis-

ſimulation endeuour to abuſe his honeſt and gentle nature: whereby is not onely loſt, or greatly blemiſhed, the deere and obedyent loue, good name, and immortall prayſe due vnto him of his people (notwithſtanding the name of vertue, wiſedome, learning, and politike gouernaunce) but alſo to his whole Realme much trouble, extreme miſerie, loſſe, and greate hinderaunce, and otherwhiles haſtie and ſwifte confuſion. For neuer did there chaunce greater miſchiefes to any countrey or common wealth, nor neuer were the vertuous natures of greate Princes and rulers ſooner corrupted and abuſed, than when they had beene either miſ-inſtructed and falſely informed, by ſuch fawning and fleering flatterers, or els when thoſe that were in moſt fauour and credite about him, diſſembling the clere cauſes of trueth, in ſteede of equitie and iuſtice, ſought to worke their owne moſt wicked purpoſes.

Mar. Aur. The trueth alonely among all thinges, is priuiledged in ſuch wiſe, that when the time ſeemeth to haue broken her winges, then as immortall ſhe taketh her force.

The ſumme of all.

Faith is a ſtedfaſtnes and truth of thinges,
Spoken and couenaunted of God or man.
A right faith in God, with it alway brings
Inuincible power, that mightely can
Withſtand the aſſault of cruell Sathan,
For he that is faithfull and true in all thing,
Hath mightier ſeruaunts than Lord or King.

Of

Of godly prayer and deuotion. A mentall vertue, Chap. 5

PRayer is a diuine and heauenly affect of the soule, and signifieth the desire (generally) of all things that are of necessitie, to the sustentation and nourishment both of soule and body: specially from the hand of God, or otherwise from man, as from the speciall instrument of God, that man by man, (through him) might be most graciously blessed, releeued and comforted, to the onely prayse of him from whence such blessing proceedeth.

Prayer is the chiefest thing that a man may presente God withall. Hermes.

It is a right honorable and blessed thing to serue God, and to sanctifie his Saintes. Pytha.

Perfect deuotion & the knowledge of Gods lawe, all men had need to haue presently wyth them; for deuotion hath his strength that it doth eleuate the minde vnto God. And knowledge doth sustaine or vpholde the same: that it may with liuely courage continue, & not fall downe, but doth alwayes so incense and kindle it, that it mounteth vpwarde into heauen, vnto the presence of God: where the sauor of them both together, smelleth far more sweetly before him, than any earthly fumigation, bee it neuer so pleasaunt, doth pleasauntly smell in the nose of man.

Men in their deuotion may often be beguiled and falsely seduced, except knowledge doe alwayes assist the same, for to sustayne and direct it: which being knit together, strengthen men verie much in all their intentes:

yea, and that very comfortable in all stormes of troubles & temptations, so that it is greatly expedient for all men (as nigh as they can) to haue prayer and knowledge annexed together.

It is greatly hurtfull to all men, and an offence vnto God, to haue deuotion without true knowledge of God, mencioned vnto vs in his lawe, although it bee in deuoute praying, fasting, in charitable relecuing, or otherwise in most straight order and maner of liuing.

To know truely the will of God, is to pray truely, and to liue deuoutly and holily.

Plotinus. First, before thou prayest, cast away from thee (with a repentant heart) all thine iniquities: then call vpon God, and hee will heare thee, releeue thee, quiet thy conscience, and most ioyfully comfort thee.

True prayer, acceptable vnto God, is to craue any thing at the hand of God, aunswerable to his will: hauing the heart lifted vp vnto him, during al the time of prayer.

Xenoph. Pray vnto God at the beginning of thy workes, that thou maiest bring them to a good conclusion.

Worship God with a cleane heart, pray vnto him, and hee will aduance you.

Hermes. When you will fast, purge your soules from filth, and abstayne from sinne: for God is better pleased therewith, than with abstayning from meates.

Pray with repentance bussilie, and continually make thy faithfull petition and supplication to the euerlasting God: call vpon him in the day, and forget him not in the night.

Pythag. When temptation inuadeth thee, (or in any wise giueth vnto thee a cruel and sharp assault, then

then bussly call for the helpe of God, heartilie, and faithfully, and that thy prayer being continuall, perfect, and pure, thou maiest prevaile and obtayne the victorie.

With reuerent fasting or abstinence, the bodilie passions of man are to be cured, and with prayer the pestilent infections of the mind are to be healed. Hierom.

Prayer is a vertue that prevaileth against temptation, and against all cruell assaults of infernall spirites, against the delightes of this lingering life, and motions of the flesh. Antisthe.

The surest way for men to escape the daunger of all theyr enemies: is alwayes to be bussly occupied in deuout praying, and to bee continually mindfull of well doing.

Thou oughtest dayly to pray for the happie estate and prosperitie of thy Prince, and for others that for him are set in authoritie, for of them dependeth the peace and tranquillitie of the common wealth. Plato

Vertuous and godly disposed men doe dayly pray vnto God, for the clensing of the impurity of the heart, and do watch it with all diligence that they can, and labour to restraine, that the corruption thereof burst not out, either to the hurt of them-selues, or others.

God hateth the praiers and sacrifices of wicked people. Socrates.

Put thy truste in God, and pray vnto him, and hee will keepe thee from a wicked wife, for which there is none other remedie.

To be watchfull in prayer, is the certaine and onely meanes to obtayne all our desires, ioyning thereunto an assured faith vnto God, before whome we make our prayer. Pray that God may giue thee true, heartie, and earnest Plotinus.

repentance, and increase of thy faith: for they both (for their excellencie, as the speciall gifts of God, are most conuenient for thee: because the worde of God (which hee himselfe hath spoken) is the trueth, and shall iudge in the last day. When thou entrest into prayer, let thy prayer bee to this ende specially, that God (as hee is mercifull) so hee will mercifully reueale, and open more and more to thine heart the true feeling, knowledge and vnderstanding of his trueth, and to giue thee also grace that in thy conuersation thou maiest truly expresse the fruites thereof.

Make thy prayers perfect in the sight of God: for prayer is like a ship in the sea, which if it bee good, saueth all therein, but if it bee naught, suffereth them to perish.

Plutarch. Pray not to God to giue thee sufficient, for that hee will giue to each man vnasked: but pray that thou maiest be contented and satisfied with that which hee giueth thee.

Tyrants prayers are necessarie.

The summe of all.

Prayer is the most holy and diuine seruice,
That man here in earth to God may present:
Prayer with repentance is the due and perfect seruice,
That withstanderh the deuill and his cursed intent.
Pray to God, trust in him, but first be penitent:
For as a sound ship saueth them that be therein,
So prayer with repentance saueth from drowning in sinne.

THE

THE TENTH Booke.

Of Women. Chap. I.

HE that seeketh & desireth to haue the felowship of a wife, ought to win her with vertuous disposition, honestie, manners, and good behauiour. Diogenes.

Naturally in times past, wiues were adorned wyth these vertues: that is, to be shamefast in their visages, temperate in wordes, wise of wit, sober in going, meeke in conuersation, pitiful in correction, well regarding their liuing, not keeping companies, stedfast in promise, and constant in loue. Mar. Aur.

Crabbed wiues be compared to rough styring horses. Socrates.

Like as to a shrewde horse belongeth a sharp bridle: so ought a shrewde wife bee sharpely handled.

Order thy wife as thou wouldest thy kinsefolke.

Giue thy wife no power ouer thee; for if thou suffer her to day to tread vpon thy foote, shee will to morrow tread vpon thin head. Seneca.

Hee that can abide a curst wife, needeth not to feare what companie he liueth in. Socrates.

There is not so fierce and perillous an enemie to man, as is his wife. Mar. Aur.

A nice wife and a backe doore,
Oft maketh a rich man poore.

The

The vse of friendship, the comely port, & the estimation of an honest man: is not a litle impayred by an idle, bayne, and light wife.

Plato. Like as a blocke, though it bee decked with golde, pearles, gemmes, is not to bee regarded, except it represent the shape of somewhat: euen so a wife, bee shee neuer so rich, yet if shee be not obedient to her husband, shee is nothing worthie at all to be regarded.

Hermes. Such wiues as had rather haue foolish husbands, whom they might rule, than to be ruled by sober wise men, are like to him which would rather leade a blinde man in an vnknowne way, than to followe one that can see & knoweth the way well.

Socrates. Like as no man can tell where a shoe wringeth, saue he that weareth it: so no man can know a womans disposition, saue he that hath wedded her.

Hermes. The spouse that forsaketh her husbande because shee is grieued with his maners, is like him which because a Bee hath stung him, forsaketh the hony.

Plato. Hee that fisheth with poyson, catcheth fish, but euill and corrupted: and so they that endeuour to get their husbandes or wiues by deceipts and charmes, may lightly get them, but better vngotten.

Plutarch. Like as they which keepe Elephants, weare no light colored garmentes, nor they which keepe wilde beastes, weare no purple, because such colours doe make them fierce: so ought a wife to abstain from such things as she knoweth will offend her husband.

Aristotle. They which were wont to do sacrifice vnto Juno the Goddesse of married women, tooke alwayes the galles out of beastes which they sacrificed

sacrificed, signifying thereby, that all anger & displesure, ought to be far from maried folkes. Socrates.

The rule for the wife to line by, is her husband: if he be obedient to the lawes publique.

The best way for a man to keepe his wife chast, is, not to bee ielous, as many fond fooles suppose, but to be chast himself, & faithful to hir.

There can be no greater honor for an honest wife, than to haue an honest faithful husband which careth for her & for no woman els, thinking her more chast & faithfull than any other. Aristotle.

The husbande can doe to his wife no greater wrong, than to seeke the fellowship of any other woman.

It is but a small wit in a man, to set by the small fantasies of his wife, or for to chastice openly that may bee righted betweene them secretlie. Mar. Ant.

Wiues must be the more borne with, because they bring forth children. Socrates.

It were better for women to be barren,
Than to bring forth a vile wicked carren.

Women be of a right tender condition, they will complayne for a small cause, and for lesse will rise vp into a great pride. Mar. Ant.

In three poyntes women and fooles are common of like condition: they are full of vaine affections, curious and peeuish to please, and verie wilfull in foolishnesse. Protog.

Woman was the first forsaker of Gods law, the discloser of the forbidden tree, and the gate of the diuell. Tertullian.

A woman is a necessarie euill.

Womans company is an euill that cannot be eschewed.

Women in mischiefe are wiser than men. Aristotle.

Hardie is that woman that dare giue counsaile Mar. Ant.

saple to a man: but he is more hardie that taketh it of a woman: he is a foole that taketh it, and he more foole that aſketh it, and hee is moſt foolish that fulfilleth it.

Socrates. Woman is more pitifull than man, more enuious than a ſerpent, more malicious than a tyraunt, and more deceitfull than the diuell.

Socrates. It is better to bee in companie with a ſerpent, than with a wicked woman.

Mar. Aur. Women by nature are borne malicious.

Mar. Aur. As it is naturall for a woman, to deſpiſe the thing that is giuen her vnaſked: ſo is it death to her to be denied of that ſhee doth demaunde.

There is no creature that more deſireth honour and worſe keepeth it than a woman.

Gay appareiled women ſtande forth as baits to catch men that paſſe by: but they take none ſaue ſuch as will be poore, or elſe ſuch as bee ignorant fooles, which know them not.

Women deſire to ſee and to be ſeene.

A faire whore is a ſweete poyſon.

Chilon. He that haunteth much womens companie, cannot be ſtrong: neither may he be rich, that delighteth much in wine.

Seneca. Womens counſayle is weake, and a childe is vnperfect.

We note in children vnconſtancie, and likewiſe in women, the one for ſlendernes of wit, and the other as a naturall ſickeneſſe.

Alex. Scu. In men we note audacitie, but commonly in women timeroſitie.

Mar. Aur. Women with their lightnes, and children with their ſmall knowledge: occupie themſelues in thinges preſent, but wiſe men doe thinke on that that is paſt, they ordayne

for

for that which is present, and with great studie doe prouide for the time to come.

There are in a womans eyes two kinde of teares, the one of griefe, the other of deceipt. Pythag.

Vse not womens companie, except necessitie compell thee.

They that had rather bee conuersant among women than among wise men, are as swine, that had rather lie rooting in durte and drafte, than in cleere and fayre water. Pythagor.

With the fayrest women, brothels houses are peopled.

Beautie in the faces of women, and folhe in theyr heades, bee two wormes that fretteth life, and wasteth goodes. Mar. Aur.

Women that will haue ioy of theyr daughters, ought to take from them all such occasions and libertie, whereby they should be euill.

The woman that will keepe her selfe from thought, and her daughter from perill, let her see the time of her daughter alwayes well spent in some honest and godly exercise.

When the handes are occupied with any good exercise, then the heart is voyd from many idle thoughts.

Women are so fraile, that with keepers with great paine, they can keepe themselues. And for a small occasion they will lose altogether. Mar. Aur.

Women are so extreeme in all headlong extremities, that with a litle fauour, they will exalt, augment, and grow into great pride, and with a litle dis-fauour they recouer great hatred. Mar. Aur.

Women for a litle goodnes looke for greate hire: but for much euill no chastisement.

Take

Seneca. Take heede to the meate that a ielous woman giueth thee.

Mar. Aur. A fierce beast, and a perilous enemie to the common wealth, is a wicked woman: for shee is of much power to doe great harme, and is not apt to follow any goodnes.

The withdrawing and keping women close is a bridle to the tongues of all men: and the woman that doth otherwise, putteth her good name in daunger.

Socrates. It were better for a woman neuer to bee borne, than to be defamed.

A wicked woman once defamed, thinketh all other to be defamed, and desire that they should be defamed, and will say indeede they bee euill famed, and procure to haue them defamed: and to the intent to couer their owne infamie, they infame all other that bee good.

All things done vnkindly is sinne, and may be amended: but the dishonest woman is alwayes infamed.

A woman of good life feareth no man with an euill tongue.

Mar. Aur. Women cannot conserue the reputation of their estate and degree, but by reason of keeping their person in greate feare, honestie, and good order.

It were greate wickednes of men to say, that all women should bee euill, that are euill spoken of.

Socrates. Those women that keep themselues in their houles, well occupied in their busines, temperate in their wordes, faithfull to their husbandes, well ordered in their persons, peaceable with their neighboures: and finally being honest among their owne familie, and shamefast among straungers: Such (I say) haue af-

attayned greate renowme in their life, and left eternall memory of them after their death.

Neyther gorgeous apparell, nor excellent beauty, nor plenty of golde and riches, become a woman so well as soberneſſe, ſilence, faithfulneſſe, and chaſtitie. Plutarch.

Women are no leſſe able to learne all maner thinges than men are.

Sweete ſauours and oyles are more meete for women than for men.

Like as the Trumpeter ſoundeth out his meaning by the voice of the Trumpet ſo ſhould a woman let her huſband ſpeake for her.

Silence in a woman is a precious vertue. Hermes.

The ſumme of all.

He that gladly ſeeketh the company of a wife,
Ought onely to win her by vertuous diſpoſition,
To embrace her for her vertue, and to lead a quiet life,
Refuſing her riches with her whoriſh conditions,
Women be comely, of moſt tender affection,
And better it is with a ſerpent to be in company,
Than with a wicked woman to line vnquietly.

Of the Tongue, Detraction, Speech, and Silence, Chap. 2.

The tongue is a ſlipper and nimble inſtrument, whereby commonly the treaſures of the heart are in ſuch wiſe vnlocked: layde forth, and ſpred abrode, that not onely thereby friendſhip is greatly engendred, earthly treſures encreaſed, the life quietly ſtabliſhed, perpetuall praiſe and euerlaſting felicitie obtayned, but contrariwiſe, friendſhippe is decayed, worldly riches are diminiſhed, the life moſt miſerably waſted, infamy and immortall paine is alſo thereby purchaſed. Legmon.

The tongue if it be well vsed, is the most precious member of man: if to the contrarie, most detestable, pernicious, and euill, incorrigible and full of pestiferous poyson.

It is (truely) a plaine and sure argument, that whensouer the tongue is wickedly bent, and sheweth it selfe to be full of vncleane and wicked speech: It is then (I saye) playnely manyfest, that the heart within is very filthy, and fouly defiled with corruption.

Boetius. Detracte not, neither speake euill of thy neighbour behinde his backe.

Detract. Detraction is to speake euill of him that heareth not. It is also a lying euil, malicious, hypocriticall, crafty, very pernicious and hurtfull.

Detraction, being a venemous euil or ranke poyson of the Diuel, is powred of him into the onely heartes of wicked and malicious men, who naturally in their proude, ouerhaughtie, and stoute courage, and wickedly ouerwhelmed with selfe will and folly: spareth not at all times, in the contempt of all vertue, true religion, and honestie, and for the satisfying with despight of their most cancred and cursed humors, to blowe out with euill fauoured and stincking breathes, the very shameful & harmefull blastes of slaunderous and euill reportes: whereby euen the very godly is of their good name and fame empayred, their estimation discredited, their friendes abated, their welfare much hindered, and their ioyes heere so shaken, in this life of the worlde: that as men drowned in dolor and heauinesse, are voyde of worldly ioy, they are driuen with bitter teares to crye dayly vnto God for helpe, and to be deliuered of such their cursed detractors.

Such

Such a mischieuous euill commonly is this sinne of detraction in the heart of the proude and wilfull foolish man, that there is neyther long familiaritie, accustomed felowship, eyther causes of approued friendshippe, neyther affinitie, kinred, or consanguinitie, eyther yet any state in degree that can once bridle him or stay him frō doing much mischiefe, if he can with his most poysoned and venemous tongue.

Like as Rattes and Mise eate and gnaw vpon other mens meate: so the detractor eateth and gnaweth vppon the life and flesh of other.

Backbiting, lying, & flattering, are sworne companions together.

Backbiting hath his peculiar euill, that is, that it hurteth a man absent, and so couertly and craftely, that the partie is not ware of it, but sodainely vndone (O poore wretch) before he doth eyther know by whom, how, and wherefore he is vndone.

The first euill of backbiting is: that it either hurteth charitie: or els whē it hath otherwise empaired it, it giueth vnto it a great wound, & so extinguisheth it commonly altogether.

Backbiting hurteth charitie when it disseuereth friendes a sunder, and bringeth them into dissention and hatred, & it is thereby the sorer wounded, when it decayeth it: and (if it can) doth also vtterly extinguish it, when it increaseth the fire betwixt them that bee already in dissention, enflaming it more & more.

Hee that is giuen to the vice of backbiting and slaundering, is worthily subiect vnto the common hatred of all men, and to be eschewed of all men as a most pestilent plague.

And at his entrance into any other place among company, euery mans mouth to be either ſtopped againſt him or otherwiſe opened to hiſſe him out of the doores.

Whileſt the backbiter liueth, all the world curſeth him: if he be in daunger or do periſh, no man is ſory for him: and the remembrance of him after he is deade, raigneth in curſing and banning of him.

Plato. He is to be counted vertuous and wiſe, that alwayes diſpoſed his tongue to ſpeake of God and godlineſſe.

Socrates. Speake alwayes of God, and God will alwayes put good words into thy mouth. For the ſpeaking and thinking of God, ſurmounteth ſo much all other wordes and thoughts, as God himſelfe ſurmounteth all other creatures.

As our talke of God ought to be moſt reuerent and holy, with moſt ſweete and fayre wordes: ſo muſt alſo all our deeds before him be moſt holy, ſweete, perfect and good.

Let not thy tongue runne before thy witte.

Let thy mind rule thy tongue.

Vſe thine eare more than thy tongue.

Moderate thy luſts, thy tongue, & thy belly.

Hee is wiſe and diſcreete, that can refraine his tongue.

Pythago. The tongue is the bewrayer of the heart.

Socrates. There is not a worſe thing than a diſceitefull and lying tongue.

An euill tongue is ſharper than a ſworde.

Chilo. Death deliuereth a man from his enemies ſaue the tongue.

Socrates. The tongue of a foole is the keye of his counſel, which in a wiſe man wiſedome hath in keeping.

The

The tongue of a wise man is in his heart: but the heart of a foole is in his tongue.

By ordering the tongue, is a triall most true:
To know if a man his lusts can subdue. Socrates.
For he that cannot rule his tongue as him list,
Hath much les power, other lusts to resist.

If thou by wicked tongues art stirred to vnrest and griefe, and feelest in thy selfe through thine owne innocencie to bee by them abused: let this be vnto thee (against them) a nære and speciall remedie: that is, that thou arme thy selfe with patience, with meekenesse, and silence: least through multiplying of wordes with thine enemy, thou be found amongst wise men to bee as euill as hee.

It is a thing certaine, when one is contented hee sayeth more with his tongue, than hee thinketh with his heart. And contrariwise, when one is heauie, the eyen weepe not so much nor the tong cannot declare that, which is locked within the heart. Mar. Aur.

Keepe measure in thy communication, for if thou be too briefe, thou shalt not be well vnderstanded: and if thou be too long, thou shalt not bee well borne in minde. Eyther talke of vertue thy selfe, or giue eare to them that will talk thereof. Aristotle.

It is better to heare than to speake.

Wee ought to heare double as much as wee speake, and therefore hath nature giuen vs two eares and but one tongue. Thales.

A man hath power ouer his wordes til they be spoken, but after they be vttered, they haue power ouer him. Socrates.

A man ought to consider before, what hee

will speake, and to vtter nothing that may repent him afterwardes.

He that speaketh little, heareneth and learneth at the speech of other, but when hee speaketh, other learne of him.

Pythag.

To talke of God is the best communication, and to thinke vpon him, is the best silence.

Socrates.

Talke no euill of God, but search diligently to know what hee is.

The filth of worldly wisedome is knowne by much speech.

Plato.

Wordes without good effect, is like a great water that drowneth the people, and doth it selfe no profite.

Abstaine from words of ribauldie, for a tong ouer liberall nourisheth folly.

They that robbe, that speake euill, and slaunder the deade, are like furious dogges, which bite and barke at stones.

He that bableth much, declareth himselfe to haue small knowledge.

Cast whisperers and tale bearers out of thy companie.

Mar. Aur.

Let no man say, I would & I cannot withdrawe me from vice: it is better sayd, I may but I will not follow vertue.

Diogenes.

Men ought not to minister any talke or communication, but such as should be fruitfull and to edifie, as well the hearer as the speaker.

So speake that thy wordes be not reproued.

An idle word shall not escape vnpunished.

When the vngodly and malicious persons are suffered to speake what they list without paine or punishment, there is nothing more pernicious in the world to make debate and to breake the bond of the incomparable vertue of amitie.

It

It lyeth in our selues to be well or euill spo- Philip.
ken of.

Rude wordes that are profitable and true, Thesilius.
are better than sweete wordes that bee of de-
ceipt and flattery.

The habit of the minde is best perceiued by Diogenes.
a mans talking.

Deuout conuersation without communica- Hierony.
tion, as much as by example it profiteth, by si-
lence it hurteth: for with barking of dogs, and
with the staues of the sheapheards, the raging
wolues be let of their purposes.

Silence and speech are both good, vsed in Socrates.
due time: but otherwise vsed, are both naught.

Frame thy speech like vnto thy garments, or Pythagor.
else fashion thy garments like vnto thy speech.

Giue no man cause to speake euill of thee.

Neither suffer thy hands to worke, nor thy Hermes.
tongue to speake, nor thine eares to heare that
which is euill.

When thou talkest with a straunger, be not Socrates.
too full of communication, til thou know whe-
ther hee bee better learned than thou, and if
thou be better, speake thou the boldlier, else be
quiet, and learne of him.

Hastines of speech causeth men to erre. Plato.

It is much more easie for an innocent to Philotas.
finde many wordes in his speaking, than for a
man in his miserie to keepe a temperaunce in
his tale.

The holines and cleannes of the mouth, stan-
deth in the vtterance of rightnes and trueth:
and the prophanation and defiling thereof, is
by lying and vntruth. For as no cleane stuffe
can proceede out of filthie lippes: so the noy-
some blastes of such euill seasoned breath,
annoyeth greatlye the honest eares of the

[illegible], and who will looke for sweete wine, out of the same vessel from whence vinegar is daily drawne out.

The faire water is defiled ỹ passeth through the mirie springs.

What soeuer thou wilt speake, before doe thou vtter it secretly to thy selfe.

Beware of spies and talebearers.

The flying tales of light folks, are commonly the grounders of fame and rumors.

Speake not to him that will not heare, for elle thou shalt but vexe him.

Thinke not such things honest to be spoken of, that are filthie to be done.

Diogenes. A man is by nothing better knowne, than by his communication.

If thou speake what thou wilt, thou shalt heare that thou wouldest not.

Faire speach in presence,
with good report in absence,
And manners in fellowship,
obtayneth great friendship.

Aristotle. He that speaketh the truth, cannot be ashamed of that he speaketh.

Diogenes. Faire and smoth communication, onely framed to please the hearer, is properly to be called a trap or snare of hony.

Pittachus. Tell not abroad what thou intendest to doe, for if thou speede not thou shalt be mocked.

Isocrates. Be secrete in counsell, and take heede what thou speakest before thine enimies.

Aristip. He which is beautifull and speaketh vnseemely thinges draweth a swoorde of leade out of an Iuory scabbard.

Let not the authoritie of the speaker perswade thee, nor regarde thou his person that speaketh but mark wel what it is ỹ is spoken.

Heare

Heare that which vnto thee belongeth.

Heare much, speake little, be fayre speeched, answere aptly, thinke first, then speake, and last of all fulfill.

By silence the discretion of any man is knowen: and a foole keeping silence, seemeth wise. Pythag.

Silence in a woman is a greate and goodly vertue.

As emptie vessels make the lowdest sounde, so they that haue least wit, are greatest babblers. Plato.

They that are ready to take a tale out of another mans mouth, are like vnto them, which seeing one profered to be kissed, woulde holde forth their lips to take it from him. Plutarch.

As the vessell cannot bee full, which alway sheddeth out, and taketh in nothing, so the man cannot be wise, that euermore talketh and neuer harkneth. Seneca.

Like as a cleere glasse can hide nothing, so there be many that can keepe secrete, nor dissemble nothing. Aristotle.

Of faithfull silence the rewardes are daungerlesse. Aug. Cæs.

The summe of all.

Both speech and silence are excellent vertues,
Vsed in times and place conuenient,
Of which the best and easiest to abuse,
Is speech, for which men oftentimes repent,
So do they not because they be silent.
Yet be not dumme, nor giue thy tongue to lease.
But speake thou well, or heare and hold thy peace.

Of Fortune. Chap. 3.

This terme of fortune or chance vsed of me, proceedeth first of ignorance and want of

true knowledge not considering what God is, & by whose onely foresight and prouidence, all things in this worlde are foreseene of him before they come to passe. Fortune is such a mistres, that she ruleth realmes, ouercommeth armies, beateth downe kinges, exalteth tyrants, to the dead she giueth life, and to some renowne, and to some shame.

Mar. Aur. Fortune giueth these euils, and wee see it not: with her handes shee toucheth vs, and wee feele it not: she treadeth vs vnder feete, and wee knowe it not: shee speaketh in our eares, and we heare her not: she crieth aloude vnto vs, and we vnderstand hir not. And this is because we will not know her. And finally, when we thinke we are most sure, then are we most in perill.

Plato. As the fortune of this world shall make thee reioyce ouer thine enemies: euen so may it make thine enemies reioyce ouer thee.

Plato. Be not proude in prosperitie, neither despaire in aduersitie.

In prosperitie beware, & in aduersitie hope for better fortune.

The nature of Fortune is to bee alwayes mutable and inconstant: neither is she the giuer of any thing to any man for any continuaunce, but onely a lender for a verie shorte time. And those whome fortune seemeth longest to support and flatter with abundance of all things, them (for a generall rule) God least fauoureth: seeing there is no reward where merite so plainely lacketh.

Euell men by their bodily strength, resist theyr misfortunes: but good men by vertue of the Soule, abide them patiently.

In

As in all prosperitie, allwayes there falleth some sinister fortune eyther soone or late: so therewith fortune doth arme and apparell vs, wherein shee seeth wee shall fall to our greate hurt. Fortune cumming with some present delight or pleasure, is a token that by flattering vs, shee hath made ready her snares to catche vs. It is an infallible rule of enuious Fortune, that this present felicitie, is giuen with a pricke of a sodaine fall of mischaunce. Such as Fortune lifteth vp with great riches, shee full of crueltie giueth them profounde byrings. Mar. Aur.

Fortune is allwayes slipperie, and cannot bee holden of any against her will.

Through idlenes, negligence, and too much trust in Fortune, not onely men, but cities and kingdomes are vtterly lost and destroyed. Anax ag.

What nomber hath beene seene, that the chaunces of Fortune could not abate, and yet within a short while after, vnwares with great ignominious shame hath ouerthrowen them. Mar. Aur.

Fortune with her tyrannie chastiseth them that serue her, shee beguileth euery person, and no person beguileth her, shee promiseth much, and fulfilleth nothing: her song is weeping, and her weeping is song, to them that bee deade among wormes and to them that liue in Fortunes. At them that bee present shee spurneth with her feete, and threateneth them that be absent. All wise men shrinke from her, but a foole sheweth her his face.

Of all mis-fortunes, the most vnhappie is, to haue beene fortunate.

There cannot bee a more intollerable thing, than. Socrates.

than a fortunate foole.

Mar. Aur. The aduentures of men are so diuers, and the suspect fortune giueth so many ouerthwart turnes, that after shee hath a great space giuen great pleasures, incontinent wee are cited to theyr subtile trauailes of repentaunce.

Mar. Aur. The greatest hap of all, and the greatest desire of men is to liue long: for diuers chances that fall in short time, may bee suffered and remedied by long space.

Right fortunate is that man that looseth his life, and leaueth behind him perpetuall memorie.

Infortunate and vnhappie are they that bee in prosperitie, for iustly they that be set in high estate, cannot flie from the perill of Scilla, without falling into Charybdis.

Tullius. Fortune is to great men deceiptfull, to good men vnstable, and all that is high is vnsure.

Mock not an other man for his misfortune, but take heede by him howe to avoyde the like miserie.

Our liues are so doubtfull, and Fortune so wayward, that shee doth not alwayes threate in striking, nor striketh in threatening: for oftentimes false Fortune shaketh the weapon and striketh not: and an other time striketh without shaking.

As Fortune beckeneth, so fauour encline th.

Iustinus. Fortune aduaunceth and lifteth vp, but all men by nature are equall in dignitie.

By nature all men be equall in dignitie,
By fortune more one than another aduanced,
This whoso considers in his supremacie,
Ought looke to himselfe and well be aduised,
By fortunes good fortune who commeth in fauor
By fortunes misfortune may catch a displeasure.

The

The wicked sometime seeme to be fortunate and happie. Hermes.

No man is happie indeede whiles he liueth. Aristotle.

If any man be happie, it is he that hath his bodily health, that is fortunate in riches, and not of a vaine minde, but learned. Thales.

Great infortunes ought to bee suffered for one thing, because they doe declare who are true friends. Mar. Aur.

This is a thing most happy that fortune in her cruelty, hath not so sharpe & cruel weapen that it can once bee able to pearce or wounde the soule.

In time of mis fortune, is wisdome and discretion most to be vsed.

Keepe close thy misfortune, least thine enemies reioyce at it.

There is also moderation in toleration of fortune of euerie sort: which of Tully is called equabilitie, which is, there seemeth allwaies one visage & countenance, not chaunged, neyther for prosperitie, nor for aduersitie. Moreouer a man should not bowe for any fortune or trouble of mind. Tullius.

Nothing vnto a man is miserable, if hee so thinke it: for all fortune is good to him, that constantly with patience suffereth it. Plato.

Like as a cunning workeman can fashion any Image of any kinde or matter: so a wise man shoulde take in good worth all kindes of fortune. Seneca.

The summe of all.

Fortune is a variable and straunge mistresse,
And vncertaine to trust to in all her doings,
For Fortunes crooked euilles her nature doth expresse.

Which

Which dayly are felt with her haſtie ſhort turnings.
Shee quickeneth and deſtroyeth with her ſharp profound bitings,
And for this intent chiefly misfortune ſhould be ſuffered,
Becauſe that true friends are beſt thereby declared.

Of Riches and rich men. Chap. 4.

Xenoph. Riches is the number of thinges that may be either good or euill, which is in the arbitrement of the giuer.

To delight in riches is a daungerous vice.

Socrates. He is rich that contenteth himſelfe with his pouertie.

Hermes. The richeſt thing to a man is his ſoule and reaſon: by which hee keepeth iuſtice, and eſchewеth ſinne.

He is moſt rich, that hath moſt wiſedome.

Polion. There is no greater riches, than the agreement of good mens minds.

He that is contented and ſatiſfied with himſelfe, is borne with great riches.

Abſtinence from couetouſneſſe is great riches.

Plutarch. Riches for the moſt part are hurtful to thoſe that poſſeſſe them.

Cicero. Thoſe that be rich, are not onely vexed with deſire to increaſe greatly their wealth, but alſo are ſore troubled with feare, leaſt they ſhould loſe ꝑ which they haue already attained vnto.

He hath moſt, that coueteth leaſt. Not to deſire riches are the greateſt riches.

None are in more ſuretie, than they that lacke moſt riches.

If thou ſeeke to be rich, thou ſhalt find therwith ſorrow, carnall trauell, miſerie, vexation of the mind, and much miſchiefe. But if thou ſeeke to be godly, thou ſhalt find comfort,

wealth

wealth and prosperitie, peace of conscience, with all manner felicitie.

As sickenesse and health can neuer agree,
So gold without rest is but miserie.

Vertue is greater riches, than either siluer or golde.

Hee is not rich that inioyeth not his owne goods. Aristotle.

Sufficiaunce is better in riches, than abundance. Pythago.

Labour for the riches that after death profiteth the soule.

A couetous man cannot be rich. Plato.

Care not what riches thou loose, for the winning of true friendes. Hermes.

Purchase thy riches truely, and spend them liberally. Solon.

Seeke not the riches in this world, & shame in the other: seeing that this world is no more but onely a bayting place to goe to the other worlde. Aristotle.

It is great hurt to heare, and greater to see, how these fathers climbe to haue riches, and to see their children descende to haue viciousnesse: to see the fathers honour their children, and the children to infame their fathers: yea, and the fathers to giue rest vnto their children, and the little children to giue trouble to their olde fathers: yea, and sometime the father die for sorrowe, that their children die so soone: wee see the children weepe because the fathers die so late. Also the honour and riches that the fathers haue procured with greate thought, the children loose with little care. And this is certaine, that the fathers may gather riches with strength and crafte to sustayne their children, but GOD will not haue Mar. Aur.

durable

bureble that, that is begun with euill intention, and is founded to the preiudice of other, and is possessed with an euill heire, and though the heauie destinies [illegible] the fathers permit, that their riches bee left to their children, to serue them in all their vices for their pastime, at the last according to their merites, God will that their heire and heritage shoulde both perish. Finally, al that with great thought hath bæne gathered for their children, whō they loue wel, with great rest sometime another heire enioyeth it, of whom they thinke least.

Mat. Aur. God doth permit that the couetous fathers in gathering with greate trauell, shoulde dye with the hurt, to leaue their riches to their vicious children euill applyed.

Hierony. Great abundance and plentie of riches can not of any man bee both gathered and kept without sinne.

Riches and the substance of the world robbeth and spoyleth a man of much better riches, that is to saye, the loue of all vertue, and of all godly exercise.

Plato. Golde is a corruptible matter or substaunce, and shall therefore once bee consumed: but that treasure for the which mans soule ought to labour, shall neuer bee wasted, neyther yet in qualitie, nor in quantitie empaired or diminished: that is to saye, it shall alway bee like good and like much. Wherefore, whatsoeuer paine bee taken about the getting of such treasure, it ought not to bee imputed grieuous: weighing well the vertue of the gaine, and the most happie reward in the ende.

Alex. Seu. Greate possessions or substaunce maketh vertue suspected, because they bee ministers of pleasaunt affections, and also nurces of wan-

wanton appetites.

Those riches are to be despised which with liberalitie are wasted and lost, and with sparing doe rust and rotte. Pythag.

Be not carefull for worldly riches, for God hath prouided for euery man sufficient. Socrates.

Prepare thee such riches, as when the shippe is broken, may swimme and scape with thine Master.

Trauell not to gette that wich will lightly perish. Plato.

Esteeme him as much that teacheth thee one worde of wisedome, as if he gaue thee gold and precious stones.

Such thinges as thou hast, vse as thine owne, and keepe them not as though they were another bodyes.

Boast not thy selfe of that which is another mans.

When prosperitie promiseth security and rest in the goods of this world: it is an hard thing and rare vertu, to thinke only God to be the giuer thereof, and can sodainly take the thinges away that haue beene gathered with great payne and trauels. Homer.

Learning is a great riches to the poore, and it garnisheth the rich

Where riches are honoured, good men are despised.

Immortall honour is better than transitory riches.

He which keepeth a man from shame, is better than the riches gotten thereby. Plato.

Desire of riches waxeth infinite.

It is a miserable thing, a rich man to be decayed and falne into pouerty.

Hee is not happy that hath riches, but hee that Hermes.

that rightly vseth them.

The riches of the worlde abused, engendreth pride and forgetfulnes of God.

Solon. There bee three causes noted that chiefly moue mens minds to desire these worldlye goods: one is the loue of wealth, ease, mirth, and pleasure. Another the loue of worship, honour, & glory. The third is the doubtfulnesse and mistrust of wicked and faithles men that are carefull of lyuing here in this life.

They be worse that be lately made rich, than they which haue beene rich a great while.

It is a foolish madnesse to thinke that rich men be happie,

He hath riches sufficient that needeth neither to flatter nor borrow.

Pythagor. The more that a man hath of abundance,
So much the lesse hath he of assurance.

Sufficiance is the castle which keepeth wise men from euill workes.

Solon. He is neither rich, happie, nor wise,
That is a bondman to his owne auarice.

Mar. Aur. Great busines the heart hath to search for the goods of this world, and great trauell to come to them: But without comparison the greatest dolour is at the houre of death, to depart and leaue them.

Aristotle. Rich men are through excesse and delicious pleasures, more foolish and corrupt than any others.

Philip. rex. Rich folke had neede of many lessons to dee well.

Diogenes. Rich men (their affection respected) had neede of many preceptes and counsels, both touching their keeping of hospitalitie, and to the exercising also of their bodies with labour, least they should most corruptly fall with

with consent into they? fleshly motions of the body, and into many other inconueniences. whereof the poore man needeth not to receiue any such admonition.

Treasures and talibood seeme to augment, Hermes.
Are euill gotten and worse spent.
Wherefore to be rich, who so doth intend,
Ought truely to winne, and duely to spend.

When should liue exceeding quietly, if these two words (mine and thine) were taken away. Anaxag.

Couet not to waxe rich through deceipt. Pythag.

The time and riches are best bestowed, that are employed about the seruice of God.

In thy prosperitie, and when things flow towards thee (euen at thy will & pleasure) thou must the more earnestly flie pride, disdainfulnes, arrogancie, immoderation from thy backe and belly, incontinencie, or loosenes of life. Tullius.

Spend not too outragiously, nor bee too niggardly: so shalt thou neyther bee needy, nor in bondage to thy riches.

Upon a couetous man riches are lost, and are very ponertie to him. For he is neither y warmer, the better fed, nor the richer for them.

Rich men without learning, are called sheep with golden fleeces. Diogenes.

Charge not thy selfe with taking of these vaine goods, sith thou hast so small a morsell of thy life.

The miserable rich person, the more that hee encreaseth in riches, the more hee diminisheth in friends, and groweth in enemies to his damage. Mar. Aur.

Friendship is better than riches.

As the townes wherein men labour, waxe alwayes richer and richer: and such as are bent to idleneſſe and pleasure, dayly decay and Plutarch.

come to vtter desolation: So the goods that be gotten by trauell, study, and diligence, & so kept shall continue and increase: but that which is euill gotten, or sodainly wonne, shall euen as sodainly vanish away againe.

Socrates. Like as an arrow that lighteth vpon a stone glaunceth awaye, because the stonne lacking softnesse, yeeldeth not to receiue it: so the ryches that fortune giueth, not guided with diligence and circumspection, vanish away without profite.

Aristotle. The hauing of riches is not so commodious, As the departing from them is grieuous.

Alex. Mag. A mans riches are no where so well layde vp, and safely kept, as in the handes of his friends.

Seneca. Small expences often vsed, consume greate substaunce.

Aristotle. He which giueth riches or glory to a wicked man, giueth wine to him that hath a feuer.

Plato. As a golden bridle, although it garnish an horse yet maketh him neuer the better: So although riches garnish a man, yet can they not make him good.

Boethius. Death despiseth all riches and glory, and rolleth both the rich and poore folke together.

Such as trust in their owne strength or ryches, abuse and blaspheme the name of God: which hath not beene vnpunished, nor neuer shall bee, in this worlde, nor in the worlde to come.

The summe of all.

Sith the perfect riches is sufficiance,
He is more rich, content with powertie,
Than he that hath of treasures abundance,
Which no man may possesse well with suretie.

Rich

Rich is hee that can himselfe satisfie,
With fewest things, which be both safe and sure,
Where fortunes gifts be doubtfull to indure

Of Bleſſednes and Miſerie, Chap. 4.

That man cannot be truly bleſſed, in whom vertue hath no place. Cicero.

Thoſe men bee truly bleſſed, whome no feare troubleth, no penſiuenesſe conſumeth, no carnall concupiſcence tormenteth or afflicteth, and who alſo are not ſtirred to fooliſhneſſe and gladneſſe.

All things truely belonging to bleſſednes, doe chiefly conſiſt in the noble vertue of wiſedome.

A man that is wiſe, although he fall into extreme neceſſitie and pouertie, yet is hee verie rich, and greatly bleſſed.

That man which hath ſtrength, beautie, comely perſonage, and ſwiftneſſe alſo of bodie, and thereto likewiſe being added riches, honour, rule and great glorie of this worlde: yet if he with all theſe be an vniuſt man, intemperate, fearefull, and of no capacitie, hee truely is not bleſſed, but moſt miſerable.

That man is worthily counted bleſſed, to whome nothing can ſeeme intollerable, which may diſcourage him: or nothing ſo pleaſaunt that may prowdly puffe him vp, or make him vaineglorious.

A bleſſed life conſiſteth in the knowledge of things: which wee doe attaine vnto by ſearching out the natures of them, and beeing once obtayned, wee doe condemne all worldly thinges, and liue in the ſecuritie, which is quietneſſe of the minde, or to bee voyde of vngodly care.

Finally, that man is truely blessed, vnto whom yet shall chaunce that comming once to olde age, hee then doe attaine vnto true wisedome, and fasten himselfe in true opinions.

Of beginning and ending. Chap. 5.

Thales. Hermes. GOD lacketh beginning and ending.

The most glorious and mightie beginner is God, which in the beginning created the worlde.

Zeno. Good counsell is the ende and beginning of good workes.

Beginne nothing before thou first call for the helpe of God: for God (whose power is in all thinges) giueth most prosperous furtheraunce and finishing vnto such good actes as we doe beginne in his name.

Take good aduisement ere thou beginne ought, but when thou hast beguune, dispatch it quickly.

Beginne nothing before thou knowe how to finish it.

Aristotle. Take good heede at the beginning to what thou graunteſt for after one inconuenience an other followeth.

Before any fact be by man cõmitted, the end is first in cogitation, and last of all the fact.

Of small faultes not letted at the beginning, oftentimes springeth mighty mischiefs.

Phocion. Not the beginning of thinges, but the laste ende, must declare whether the same were wel attempted or not.

Pythagor. Many thinges at the beginning are counted good, which at the end are knowne to be euil.

Pompeius. The ende of casuall thinges in the worlde, no man doth or may knowe.

To

To haue made a good beginning, is no small portion of the worke done. Socrates.

In all workes the beginning is the chiefest and the end hardest to attayne.

Like as a spot ought to be wiped out at the first, least with long tarrying it staine through and be worse to be gotten out: so shoulde dissention be remedied at the first, that it growe not to hatred. Plutarch.

Like as the stroke which a man seeth, may bee the better receiued and defended: so the mischiefe which is knowne of before, can doe the lesse harme. Aristotle.

Stop the beginning, so shalt thou be sure,
All doubtfull diseases to swage and to cure,
But if thou be careless and suffer them brast.
Too late commeth pleasure, when all cure is past. Horace.

Like as after the night commeth the dewie morning, and after that commeth the bright Sunne: And after the Sunne commeth a darke Cloude, and after agayne commeth fayre weather, and after that commeth lightning and thunder, and then agayne fayre weather. Euen so after infancie commeth child-hoode, then commeth youth, and age after that: and so at the last commeth death, and after death, fearefull hope of a sure life. Mar. Aur.

The beginning, the meane, and the ende, euery man hath.

Good respect and consideration to the ende of thinges, preserueth both bodie and soule. Plato.

When the godly shall haue their full entraunce and beginning to euerlasting glorie: and make their happie chaunge, from mortalitie to immortalitie: and leaue the corruptible drosse of this life, for treasures incor-

ruptible, for gold, glorie, for siluer, solace with-
out end: for vaine apparell, robes royall, for
earthly houses, eternall pallaces, myrth with-
out measure, pleasure without payne, and fe-
licitie endlesse: then also shall the ende of the
wicked be most lamentable; then shall hastely
come vpon them their iust rewards of venge-
aunce: then shall they with the ende of this
worldes vayne felicitie, enter into eternall
damnation and miserie; then shall they crie,
woe, woe, with endlesse horrour, for their care-
lesse life, and worldly securitie.

The summe of all.

God that is most gracious, was thalmighty beginner,
Of all that in heauen or earth haue their being,
Which was without beginning, he is the onely helper,
And furtherer of good workes, to come to good ending.
Without counsell and aduisement begin not any thing,
But consider well the end, and weigh it discreetly,
For happiely preserueth both soule and body.

The Eleuenth Booke.

I Haue in this booke, (which I diuided into two parties) put together the precepts & prouerbes of Morall Philosophie, and those both of the pithiest and briefest that I thought meete. Because I woulde haue them better weighed and remembred, but specially put in practise, for the following of one good saying

is

is better than the learning of ten thousand.

The Precepts of the wise,
Chap. I.

Worshippe God.
Reuerence thy father and mother. Solon.
Helpe thy friend.
Hate no man. Maintayne truth.
Sweare not. Obey the lawes.
Thinke that which is iust.
Moderate thine anger. Prayse vertue.
Persecute the euill with extreeme hatred.
Honour thy king. Trie thy friends.
Be the selfe same that thou pretendest. Thales.
Abstaine from vice. Loue peace.
Take heed to thy life and be circumspect.
Desire honour and glory for vertue.
Deserue prayse of euery body.
Cast whisperers and tale-bearers out of thy company.
Take in good worth whatsoeuer chaunceth.
Be not high minded. Iudge iustly.
Be carefull for thy houshold.
Reade ouer good bookes.
Doe good to the good people. Cleobul
Refraine from foule language.
Bring vp thy children in learning that thou louest best.
Be not suspitious nor iealous.
Vanquish thy parentes with sufferance.
Remember them which haue done thee good, and forget not their benefits.
Despise not thy vnderlings.
Desire not other mens goods.
Runne not headlong into double matters.

Keepe thy friends goods as safe as thou wouldest thine owne.
Doe not that to another which thou thy selfe hatest.
Threaten no body, for that is woman like.
Be readier to goe to thy friende in time of his miserie, than in his prosperitie.
Beare no malice.

Bias.

Use temperance. Flie filthie things.
Get thy goods iustly. Loose no time.
Use wisedome. Please the most.
Be well mannered.
Suspect nothing.
Hate slaunder.
Be not importunate.
Let not thy tongue runne before thy wit.
Prouc not that which thou maist not atchieue.
Loue as if thou wouldest hate, and hate as if thou wouldest loue shortly after.
Please every body.
Hate violence.

Chilon.

Be allwayes one to thy friende, as well in aduersitie as in prosperitie.
Performe whatsoeuer thou promisest.
Keepe close thy misfortune, least thine enemie reioyce at it.
Sticke to the trueth, abstayne from vice.
Doe that which is right full and iust.
Giue place to thy betters, and to thine elders.
Abstayne from swearing.
Follow vertue.
Moderate thy lustes and affections.
Prayse honest thinges. Hate debate.
Be mercifull to the penitent.
Instruct thy children.
Requite benefites.
Enhaunt wise mens companie.

Esteeme

Esteeme greatly good men.
Flie rebuke.
Heare that which vnto thee belongeth.
Bee enuious to no man.
Answere aptly.
Do nothing that may repent thee.
Honour them that haue deserued honour.
Bee faire speeched.
Feare the officers.
Maintaine concorde.
Flatter not.
When thou doest amisse, take better counsell.
Trust not to the time. Hope well.
Be seruiceable to euery body.
Take good heede to thy selfe.
Reuerence thine elders with obedience.
Fight and die for thy countrie.
Mourne not for euery thing, for that will shorten thy dayes.
Get a wittie woman to thy wife, and shee shall bring thee forth wise children.
Liue and hope, as if thou shouldest die immediatly.
Spare as though thou were immortall.
Hate pride and vaineglory.
Swell not in welth. Seale vp secrets.
Tarrie alwaies for a conuenient time.
Giue liberally for thy profite.
Doe no man wrong Auoide griefe.
Mocke not the dead. Vse thy friends.
Giue blamelesse counsaile, and comfort thy friendes.

Beholde thy selfe in a looking glasse, and if thou appeare beautifull, do such things, as become thy beautie: but if thou seeme foule, then performe with good maners the beautie that thy face lacketh.

Talke

Talke no euill of God, but searche out diligently to know what he is.

Heare much but speak litle.

First vnderstand, and then speake.

Prayse not ỳ vnworthie because of his riches.

Get by perswasion, and not by violence.

Get thee soberneſſe in thy youth, and wisedome in thine age.

Pittacus. Tell not abroad what thou intendeſt to doe: for if thou speede not, thou shalt be mocked.

Pay thy debts. Rule not thy friend.

Rule thy wife. Be not slouthfull.

If thy fellow hurt thee in small things, suffer it, and be as bolde with him.

Take not thy enemie for thy friende, nor thy friende for thine enemie.

Be not iudge betweene thy friendes.

Strine not with thy father and mother, although thou say the truth.

Reioyce not at any mans misfortune.

Hermes. Let thy minde rule thy tongue.

Be obedient to the lawe.

Heare gladly.

Attempt nothing aboue thy strength.

Be not hastie to speake, nor slowe to heare.

Desire not the thinges which thou maiest not obtayne.

Aboue and before all things, worship God.

Reuerence thine elders.

Refrayne thy lusts.

Breake vp hatred.

Be obedient vnto thy king, and worshippe those that be in auctoritie vnder him.

Loue God and truth, so shalt thou saue thy soule.

Enuie not, though an euill man prosper, for surely his end shall not be good.

Bee

Be satisfied with little, for it wil increase and multiplie.

Trust not to the time, for it deceiueth sodainly them that trust thereto.

Upbraide no man with his miserie.

Marrie thy match.

Take good aduisement or thou begin ought: but when thou hast begun dispatch it quickly.

Before thou goe from home, deuise with thy selfe what thou wilt doe abroade: and when thou art come home againe, remember what thou hast done abroade. Pythagor.

Neyther flatter nor chide thy wife before straungers. Philotas.

Bee not proude in prosperitie, neyther despayre in aduersitie.

In prosperitie beware, and in aduersitie hope for better fortune.

Learne by other mens vices, how filthie thine owne are.

Moderate thy lust, thy tongue, & thy belly.

Doe not that thy selfe, which thou dispraisest in another.

Couet not to waxe rich through deceit. Aristotle.

Looke what thanks thou rendrest to thy parents, & looke for the like again of thy children.

Rule not, except thou hast first learned to obey.

Yeelde vnto reason. Flie euill company.

Slaunder not them that be dead.

Prepare thee such riches, as when the ship is broken, may swim and escape with theyr maister.

Learne such things when thou art a childe, as may profit thee when thou art a man. Plato

Endeuour thy selfe to doe well, that other may enuie thee therefore.

Spend

Spend not too outragiously, nor bee too nigardish; so shalt thou neither be needie, nor in bondage to thy riches.

Hermes. Bee patient in tribulation, and giue no man cause to speake euill of thee.

Seneca. Looke well to the sauegard of thine owne bodie.

Knowe thy selfe, so shall no flatterer beguile thee.

Bee vertuous and liberall, so shalt thou eyther stop the slaunderers mouth, or els ꝑ eares of them that heare them.

Meddle not with that, with which thou hast nought to doe.

Zeno. If thou haue well done, thanke God: if other wise, repent and aske him forgiuenes.

Desire God at the beginning of thy workes, that thou maiest by his helpe bring them to a good conclusion.

Walke not in the way of hatred.

Aristotle. Do not what thou wouldest, but what thou shouldest.

Praise not a man except he be praise worthy.

If thou wilt correct any man, doe it rather

Socrates. with gentlenes than with violent extremitie.

Vse measure in all things.

When thou talkest with a straunger, bee not too full of communication, till thou know whether hee bee better learned than thou, and if he be not, speake thou the boldlier, else bee quiet, and learne of him.

Giue thy wife no power ouer thee, for if thou suffer her to day to treade vpon thy foote, shee will to morrow treade vpon thy heade.

Aristotle. Fixe thy will to doe iustice, and sweare not.

Haunt not too much thy friendes houses, for that ingendreth not great loue; nor be too long from

from thence, for that ingendreth hate, but vse a meane in all things. Socrates.

Trouble not thy selfe with worldly carefulnesse, but resemble the birdes of the ayre, which in the morning seeke their food, but only for that day.

Doubt them whom thou knowest, and trust not them whome thou knowest not.

Wander not by night nor in the darke. Plato.

Labour not to inrayme him that is without reason, for so shalt thou make him thine enemie.

Vse not womens companie, except necessitie compell thee.

Esteeme him as much that teacheth thee one word of wisedome as if he gaue thee gold.

Sweare not for any maner of aduantage.

Affirme nothing before thou knowe the trueth.

Beginne nothing before thou knowe howe to finish it.

Be not hastie, angrie, nor wrathfull, for they be the conditions of a foole.

Refraine from vice, for vertue is a precious garment.

Measure thy pathes, and go the right way, so shalt thou goe safely. Seneca.

Refraine from couetousnes, and thine estate shall prosper.

Vse iustice, and thou shalt be beloued and also feared.

If thou wilt displease him whome thou hatest, shew not that thou art his enemie.

Take heede to the meate that a ielous woman giueth thee. Zeno.

Let neither thy beautie, thy youth, nor thy health deceiue thee.

Speake

Aristotle. Breake not the lawes that are made for the wealth of the countrey.

Applie thy minde to vertue, and thou shalt be saued.

Praise nothing that is not commendable, nor dispraise any thing that is praise worthy.

Plato. Trauell not much to win that which will lightly perish.

Ensue the vertues of thy good auncestours.

Seneca. Arme thy selfe with iustice, and cloath thee with chastitie: so shalt thou be happie, and thy workes prosper.

Endeuor thee to get both wisedome and science, by which thou maist direct both thy soule and body.

Endeuour thy selfe to keepe the lawe, that God may be pleased with thee.

Pythagor. Coueit not thy friends riches, least thou bee despised and hated therefore.

Hermes. Reprooue not a man in his wrath, for then thou maist not rule him.

Reioyce not at an other mans misfortune, but take heed by him that the like chaunce not to thee.

Stablish thy wit both on the right hand, and on the left, and thou shalt be free.

Socrates. Giue to the good and he will requite it: but giue to the euil disposed, and he will aske more.

Be not slacke to recompence them that haue done for thee.

Isocrates. Thinke first then speake, & last of all fulfill.

Accustome not thy selfe to be sodaynly moued, for it will turne to thy displeasure.

Pythagor. If thou intend to doe any good, tarrie not till to morrowe, for thou knowest not what may chaunce thee this night.

Aristotle. If thou feele thy selfe more true to the king, than

than many other, and haſt alſo leſſe wages of him than they, yet complayne not, for thine wil continue, and ſo will not theyrs.

If any man enuie thee, or ſay euill by thee, ſet not thereby, and thou ſhalt diſapoynt him of his purpoſe. Diogenes.

Forget not to giue thanks to them that inſtruct thee in learning, nor challenge to thy ſelfe the prayſe of other mens inuentions.

Loue all men, and bee ſubiect to all lawes, but obey God more than men. Socrates.

If thou wilt be counted valiaunt, let neither chaunce nor griefe ouercome thee. Plato.

Giue good eare to the aged, for he can teache thee of the life to come.

Flie lecherous luſts, as thou wouldſt a furious Lorde.

Attempt not two things at once, for the one will hinder the other.

Let no couetous man haue any rule ouer thee, nor yeelde thy ſelfe ſubiect vnto couetiſe: for the couetous man will defraude thee of thy goodes, and couetouſneſſe defraude thee of thy life. Ariſtotles.

Receiue not the gifts that an euill diſpoſed man doth profer thee.

Be ſober and chaſte among yong folke, that they may learne of thee, and among olde, that thou maieſt learne of them. Plato.

Order thy wife as thou wouldſt thy kinſfolke. Seneca.

Applie thy ſelfe ſo nowe in vertue, that in time to come, thou maieſt therefore bee prayſed. Plato.

Thinke that the weakeſt of thine enemies is ſtronger than thy ſelfe.

Be not aſhamed to doe iuſtice, for all that is

done without it, is tyranny.

Fortifie thy soule with good worke, and flie from couetise.

If thou intend not to doe good, yet at th least refrayne from doing euill.

Aristotle. Giue not thy selfe much to pleasure and ease, for if thou vse thy selfe thereto, thou shalt not bee able to sustaine the aduersitie that may afterwardes chaunce vnto thee.

Endeuour thy selfe in thy youth to learne, although it bee painefull: for it is lesse paine for a man to learne in his youth, than in his age to bee vncunning.

When thou art wearie of studie, sport thy selfe with reading of good stories.

Couet not to haue thy businesse hastily done, but rather desire that it may be well done.

Reioyce without great laughter.

Desire not to bee wise in wordes, but in workes: for wisedome of speech wasteth with the worlde, but worke wrought by wisedome, encreaseth into the worlde to come.

If thou doubt in any thing, aske counsell, of wise men: and be not angrie, although they reproue thee.

Worship good men, so shalt thou obtaine the peoples fauour.

Keepe no company with him that knoweth

Diogenes. not himselfe

Bee not like the boulter that casteth out the flower, and keepeth the branne.

Commit not the gouernaunce of people to a childe, to a foole, to a couetous man, nor to any hastie person, that is desirous of reuengement.

Plato If thou desire to bee good, endeuouour thy selfe to learne to know, and to folow the truth,

for

for hee that is ignorant therein, and will not learne, cannot bee good.

Keepe a meaſure in thy communication: for if thou be too briefe, thou ſhalt not be well vnderſtanded: and if thou bee too long, thou ſhalt not be well borne in minde. Ariſtotle.

To him that is full of his queſtions, giue no aunſwere at all.

Vſe examples, that ſuch as thou teacheſt may vnderſtand the better. Pythagor.

Reaſon not with him that will deme the principall truthes.

Take good heede at the beginning to what thou graunteſt: for after one inconuenience an other followeth. Ariſtotle.

If thou deſire to haue delight without ſorrow, applie thy minde to ſtudie wiſedome.

Marry a yong maide that thou maieſt teach good maners. Seneca.

Keepe companie with them that may make thee better.

Be bound vnto wiſedome, that thou maieſt obtaine the true libertie.

Loue if thou wilt bee loued.

So liue with men as if God ſaw thee.

So talke with God, as if men heard thee.

Feare followeth hope, wherefore if thou wilt not feare, hope not.

Deſire not to dwell nigh a rich man, for that ſhall make thee couetous.

Eſchue anger, though not for wiſedoms ſake, yet for thy bodilie healths ſake.

If thou deſire to be quiet minded, thou muſt either bee a poore man in deede, or els like to a poore man.

Take no thought to liue long, but to liue well.

For so much as thou art not certaine in what place death abideth thee, be thou ready prepared in ech place to meete him.

Prayse a man for that which may neyther bee giuen him, nor taken awaye from him: which is not his fayre house, nor his goodly garmentes, nor his great houshold, but his wit and perfect reason.

Labour not for great number of bookes but for the goodnesse of them.

Vse thine eares more than thy tongue.

Desire nothing that thou wouldest denye, if it were asked thee.

Seneca. Whatsoeuer thou wilt speake, before thou shew it to another, shew it secretly to thy selfe. Whatsoeuer thou wilt haue kept secret, shew it vnto no body.

Search forth the cause of euery deede.

Let not thy thoughts depart from the truth.

Promise with consideration and performe faithfully.

Prayse little, but dispraise lesse.

Let not the authority of ỹ speaker perswade thee, nor regarde thou his person that speaketh but marke well what it is that is spoken.

Performe more fully than thou hast promised.

Such things as thou hast, vse thou as thine owne, and keepe them not as if they were anothers bodyes.

Be gentle and louing to euery body, flatter none, be familiar with fewe, be indifferent and equal towardes euery man, be slow to wrath, swift to mercie and pittie, be constant and patient in aduersitie, and in prosperity ware and lowly.

Worship gentlenes and hate crueltie.

The

Flie and eſchewe thine owne vices, and bee not curious to ſearch out other mens.

Be not buſie to vpbraid men with their faults, for ſo ſhalt thou be hated of euery body.

Sometime among earneſt thinges, vſe merie conceits, but meaſurably.

Liue with thine vnderlinges as thou wouldeſt thy betters ſhould liue with thee, and doe to all men, as thou wouldeſt be done by.

Thinke not thy ſelfe to bee that which thou art not, nor ſeeme greater than thou art in deede.

Thinke all thinges may be ſuffered ſaue filthineſſe and vice.

Eate rather for hunger, than for pleaſure and delight.

Be apt to learne wiſedome, and diligent to teach it.

Be merie without laughter.

Charme thy tongue, thy belly, & thy priuities Anachar.

Thou ſhalt bee loued of God if thou followe him in this point: In deſire to doe good to all men, and to hurt no body.

Beleeue him not, that ſayth he loueth truth, and followeth it not.

See that thy giftes be according to thine a- Solon.
bility, for if they be to big, thou ſhalt be thought a waſter: and againe if they be too ſmall, thou ſhalt be thought a nyggard.

Let thy giftes be ſuch as hee to whom thou giueſt doth delight in.

Giue no vaine and vnmeete gifts, as armour Seneca.
to women, bookes to a plowman, or nets to a ſtudent.

Giue to the needy, yet ſo that thou neede not thy ſelfe.

Succour them that periſh, yet not ſo that

thou thy selfe perish thereby.

If thou bestowe a benefite, keepe it secret: but if thou receiue any, publish it abroad.

Speake not to him that will not heare, for els thou shalt but vexe him.

Giue at the first asking, for it is not freely giuen that is often craued.

Boast not thy selfe of that which is another mans.

Blame not Nature, for shee doth for euery man alike.

If thou wilt prayse any man because hee is a gentleman praise his parentes also. If thou praise him for his riches, that appertaineth to fortune. If thou praise him for his strength, remēber that sickenesse will make him weake. If thou praise him for his swiftnesse of bodie, remember that age will take it away. If for his beauty it will soone vanish. But if thou wilt praise him for manners and learning, then as much as appertaineth to man, prayse thou him: for that is his owne which neither commeth by heritage, neither altereth with fortune, nor is chaunged by age, but is alwaies one with him.

Socrates. Flye the company of a lyar: but if thou must needs keepe company with him, beware that in any case thou beleeue him not.

Giue part of thy goods to the needie, so shal God increase them.

Sowe good workes, and thou shalt reape the flowers of ioy and gladnesse.

Boast not of thy good deeds, least thyne euill be also laide to thy charge.

Company not with him, that knoweth not himselfe.

Be not ashamed to heare the truth, of whom soeuer

ſoeuer it bee: foꝛ trueth is ſo noble of it ſelfe that it maketh them honourable that pꝛonounce it.

If thou haue not ſo much power as to reſtraine thine eye, yet diſſemble it, and keepe it ſecret, and ſo by little and little foꝛget it.

Honoꝛ wiſedome, & denie it not to them that would learne, and ſhew it vnto them that diſpꝛayſe it. Pythag.

Sowe not the ſea fieldes.

Giue not too light credence to a mans woꝛds, noꝛ laugh thou them to ſcoꝛne: foꝛ the one is the pꝛopertie of a foole, and the other the condition of a mad man. Iſocrates.

Thinke not ſuch thinges honeſt to be ſpoken of, that are filthie to be done.

Accuſtome not thy ſelfe to be heauie and ſad, foꝛ if thou doe thou ſhalt be thought fierce: yet be thoughtfull, foꝛ that is a token of a pꝛudent man.

So doe all thinges, as if euery man ſhoulde knowe them, yet keepe them cloſe a while, and at length diſcouer them.

Learne diligently the goodneſſe which is taught thee: foꝛ it is as greate a ſhame foꝛ a man not to learne the good doctrine that is taught him, as to refuſe a gifte pꝛofered him of his friend.

Let it not grieue thee to take paine to goe to learning to a cunning man: foꝛ it were greate ſhame foꝛ young men not to trauell a little by lande to increaſe their knowledge, ſith merchauntes ſayle ſo farre by Sea to augment their riches.

Be gentle in thy behauiour, and familiar in communication. It belongeth to gentleneſſe to ſalute gladly them that wee meete, and to

familiaritie to talke with them gently and friendly.

Behaue thy selfe gently to euery body, so shalt thou make the good thy friends, & keepe the bad from beeing thine enemies.

Vse thy selfe to labour by thyne owne accord that if it chaunce thee to be compelled thereto thou maist away with it the better.

Performe thy promise, as iustly as thou wouldest pay thy debts: for a man ought to be more faithfull than his oath.

For two causes if thou be constrayned, thou mayst sweare: as to discharge thy selfe from any great offence, or to saue three freendes from great daunger. But for money thou shalt not sweare any oath: for if thou doe, thou shalt of some bee thought forsworne and of other some to bee desirous of money.

Thinke it as great a shame to be ouercome with thy friendes benefits, as with the iniurie of thine enemies.

Allowe them for thy friends, that be as ioyous for thy prosperitie, as they seeme sorrowfull for thy misfortune: For there bee manie that lament a mans miserie, that would haue enuie to see him prosper.

If thou doe good to the euill, it shall happen to thee, as it doth to them that feed other mens dogges, which barke aswell at their feeder, as at any other straunger.

Pythag. Do not such things thy selfe, as thou wouldest dispraise in another.

Enforce thy selfe to refrayne thine euill lustes, and follow the good for the good mortifieth and destroyeth the euill.

Speake alwayes of God, and God will alwayes

waies put good wordes in thy mouth.

Set thine owne workes allwayes before thine eyes, but cast other mens behinde thy backe. Socrates.

Fixe not thy minde vpon worldly pleasure, nor trust to the world, for it deceiueth all that put their trust therein.

Be content with litle, and couet not another mans goods.

Be sober in thy liuing, and replenish thine heart with wisedome.

Dread God, and keepe thy selfe from vaine glorie.

Mocke not an other man for his miserie but take heede by him how to auoyd the like misfortune.

Let no man perswade thee by flatterie, to doe any euill nor to beleeue otherwise of thy selfe than thou art indeede.

Receiue patiently the words of correction, though they seeme greeuous.

Feare the vengeance of God all that thou maist, and consider the greatnes of his puissaunce and might. Hermes.

Beware of spies and taleberers.

Tell nothing to him that will not beleeue thee, nor demaunde any thing which thou knowest before will not be granted. Socrates.

Feare God aboue all thinges, for that is rightfull and profitable: and so order thy selfe, that thy thoughts and words bee allwayes of him: for speaking and thinking of God, so much surmounts al other words & thoughts, as God himselfe surmounteth all other creatures, and therefore men ought to obey him, though they should be constrayned to the contrarie.

Make thy praiers perfect in the sight of God: for praier is like a ship in the sea, which if it be good, saueth all therein, but if it be naught, suffereth them to perish.

Platarch. Pray not to God to giue thee sufficient, for that hee will giue to eache man vnasked: but pray that thou maist bee contented and satisfied with that which hee giueth thee.

Beleeue not him which telleth thee a lie by an other bodie: for he will in like maner make a lie of thee to another man.

If thou desire to bee beloued of euerie bodie, salute eache man gladly, bee liberall in giuing, and thankfull in receiuing. Forget thine anger lightly, and desire not to bee reueng ed.

If thou desire to continue long with an other man, paine thee to instruct him well in good maners.

Mar. Aur. Looke well to thy selfe, that the raigne of thy youth, and liberty of thine high estate, cause thee not to commit vice.

It is a point of great folly, well to know other men, and not to know thy selfe.

Phocilid. Bee not prowde in wisedome, in strength, nor in riches: It is one God that is wise, puissaunt and mighty.

Alex. Seu. Truste rather in wisedome and prowesse, than in vnstable fortune: and desire victory for renowme and honour, rather than for money and corrupt treasure.

Psalo. Neuer open thy gates to flatterers and dissemblers, nor listen with thine eares to murmurers.

Arsacides. Neuer choose a riche tyraunt, nor abhorre the poore iust man. Neuer deme iustice to a poore man for his pouertie, nor pardon a rich man

man for his greate good and riches. Neuer giue for hier, nor doe good for affection, nor giue correction onely for the paine. Neuer leaue wickednesse vnchastised, nor goodnesse without rewarde. Neuer deny iustice to them that demaunde it, nor mercie to them that desire it. Neuer doe correction for anger, nor promise rewardes in thy mirth. Neuer commit euill by malice, nor any villanie for auarice. Labour alwayes to be beloued of them that bee good, and to bee dreaded and feared of them that bee euill. Finally, bee fauourable to the poore that can doe but litle, and thou shalt bee fauoured of God that can doe much.

When thou doest rise in the morning. determine so to passe the day following, as though at night a graue should be thy bed.

Let thy feeding and appareling of thy bodie, be altogether referred to health and strength, and not to voluptuousnesse.

For if wee will consider what an excellencie and dignitie there is in our nature, wee shall quickly perceiue how foule a thing it is to ouerflowe in ryot, and to liue deliciously and wantonly: and to the contrarie, how honest a thing it is, to leade our liues warilie, chastely, sagely, and soberly. Ryot to euery age is reprochefull, and for olde men most shamefull.

At thy downe lying and rising, at thy sporting, eating, and banqueting, be mindefull of God, be thankefull vnto him, and remember his benefites, not onely towards thy selfe, but also towards all mankinde, euen throughout the whole worlde. And whatsoeuer thou take in hande thinke with thy selfe, Mar. Aur. Seneca.

that

that before thou ende it, death may oppresse thee working.

Plato. He that will haue glory in this life, and attayne glory after death, and be beloued of many, and feared of all: Let him bee vertuous in doing good workes, and deceiue no man with vaine wordes.

Prouerbs and sayings of the wise.

Pontanus. THe euils to come, may with wisedome and knowledge be vanquished and eschewed.

That Citie is safe, whose dignities are well bestowed.

Zeno. Drierie vsed in a Citie, ingendereth euill manners, by meanes whereof both faith and friendship are little set by.

A good citie should care more for vertue than for people.

Alex. Seu. The publike wealth in the estimation thereof, ought to bee preferred before the materiall Citie, as much as the life of men and renowne of vertue, be of more value than stones or timber, wherewith the walles and houses are builded.

What a Citie is. A Citie is not a place builded with houses and enuironed with walles but it is a companie which haue sufficiencie of liuing, and is constitute or assembled to liue well, to the example of all other, wherefore it is the assembly of vertuous people, and the wealth of the Citie that maketh the Citie.

Mar. Aur. The great Cities full of great inhabitantes ought to be prayed, and not the great edifices.

Hee is not to be counted strong that cannot away with labour.

Rest

Rest must needes bee pleasaunt, for it is the medicine of all diseases that are in labour.

That thing cannot long indure that wanteth his naturall kinde of rest. Ouid.

As the bodie being alwayes oppressed with labour, looseth his strength, and so perisheth: so doth the minde of man, oppressed with cares and pleasures of this worlde, loose her force, lust, and desire, that she had to the rest to come of eternall life.

It is a signe of a mighty noble courage, to set litle by great and mightie things.

Though that all new chaunces causeth presently newe thoughts, yet thereby commeth more cause of stedfastnes in time to come. Mar. Aur.

He is verie valiant, which neyther reioyceth much, nor sorroweth out of measure. Seneca.

That which a man hath accustomed long time, seemeth pleasaunt, although indeede it be painfull. Plato.

It is as difficult to breake a custome long used, as to chaunge or alter nature.

Custome is as it were another nature.

Maners are more requisite in a childe, than playing vpon instruments, or any other vaine kinde of vaine pleasures. Aristotle.

Man is the measure of all things.

Excesse either hurteth, or profiteth nothing. Claudan.

A solitary man is a God or a beast. Aristip.

Musicke is good to refresh the minde, and to passe foorth the time, and it is a great helpe to good pronunciation, and therefore children ought to learne musicke. Musicke.

When a man doubteth of double things, and is assured of them that bee euident, it is a signe of good vnderstanding.

Much running maketh great wearinesse. Plato.

Mar. Aur. He findeth fetters that findeth benefits.

Our custome is to receiue foorthwith and merilie, and to giue slowly, with euill wil and repentaunce.

Hee is as much a thiefe that stealeth openly, as hee that robbeth priuilie.

Such as be borne deafe or blinde, haue their inward powers the more perfect.

Horace. There is no greater victorie, than for a man to vanquish himselfe.

He that neglecteth wife and children, depriueth himselfe of immortalitie.

Chilo. Men should rather be drawne by the eares, than by the cloakes, that is, by perswasion, and not by violence.

Where sensualitie raigneth, reason taketh no place.

Iustinus. Peace and concorde cannot long time indure among those men which knowe not to whome honour and reuerence is due: For whereas all men bee like, there is neyther wealth nor vertue, but contention and hatred, which is the matter and grounde of all calamities and mischiefes.

Alex. Sen. Of all thinges (in this life) pertayning to mans commoditie, of what nature or condition soeuer they bee, none is more excellent and worthie to bee had in estimation and honour, than the vertue of peace, which of all men ought to bee commended and sought for.

The great signe and strong piller of peace, is to put away the perturbers of peace.

A Citie cannot prosper when an oxe is solde for lesse than a fish.

Much babling is a signe of small knowledge:

Hee

Hee that helpeth the euill hurteth the good.

Hope of reward maketh paine seeme pleasaunt.

Experience is a good chastisement.

It is better to seeke and not to finde, than to finde and not to profite. Demosth.

Hee hath helpes in aduersitie, which lendeth in prosperitie.

Litle things by concord increase, and great things by discorde decrease. Salust.

Without harmonie nothing is seemely or pleasaunt: and by concord or discorde all publique weales doe stand or decay. Alex. Seu.

A mans life doth neuer returne thither againe from whence it departed.

As life once loste neuer returneth: so if a man looseth once his fidelitie and credite, he shall get it againe.

Beare harde thinges, that thou maiest beare easie things the lighter.

Beare incommoditie, to the intent thou maist carrie away commoditie.

A graue & sad mind hath no wauering sentence.

Hee is happy whome other mens harmes do make warie.

A thing done the foole knoweth: but a wise man considereth thinges before they come to passe. Hermes.

A discommenditie well couched ought not to bee stirred. Tullius.

Three things are heere to bee noted, that is to say in acknowledging things well done not only to reioyce in them, but also to doe the like, and follow them: the second is, in sad thinges and heauie, to bee sad and sorie for them: the thirde, in euill and peruerse actes to beware and eschue them. Sigism

Dissemble

Xenoph. Dissemble with dissemblers, namely, where singlenesse will not take place.

There is an alteration of all things.

Salust. There is nothing among men perpetuall, nor nothing stable, but all things passe and repasse, euer like vnto the ebbing and flowing of the sea.

That lawe is generall, which commaundeth to bee borne and to die.

Aul. Gel. Counterfaited things will sooner returne againe to theyr owne nature.

Alex. Seu. Diuers condicions can neuer ioyne hearts in a feruent affection.

Riotous liuing and praise cannot bee coupled together.

The end of a riotous liuer and prodigal spender, is commonly beggery.

Hee that looketh for profite, may not fly from labour.

Aristotle. Leasure and tract of time engendreth prudence.

Leasure maketh that we doe nothing rashly.

Terence. When that thing cannot bee done that thou wouldest, seeke and compasse that which thou knowest may be brought to passe.

Pythagor. Digge not fire with a sworde, labour not in vaine, nor goe about the thing that in no wise can be brought to passe.

Cleane keeping of the bodie (delicate niceues of meates and drinkes laid apart) doth greatly both maintayne the health of the bodie, and much comforteth the witte.

Tullius. The fayrest bodie is nothing els but a verie dongehill couered in white and purple.

Refuse the familiaritie and acquaintance of him, whose company thou seest honest men to eschue.

Nothing

Nothing is profitable that is not honest. Periander.

Time is the most precious and louely thing that can be spent. Theophr.

The time is glorious of him that gloriously spendeth it: and the time is accursed that is wickedly spent and passed ouer without the profite of others, sluggishly in ignoraunce, like a brute beast.

It avayleth much to all estates, and specially to Princes, and to such as bee in aucthoritie, to reade histories, wherein they may learne to beware, foresee, and avoyde all such inconueniences as they shall there reade and vnderstand, oftentunes to chaunce in such common wealthes as bee viciously and corruptly gouerned. For the same chances daily happen (albeit the persons now and then bee chaunged in the common weales) neuerthelesse, as pertaining to the similitude of the dustnesse and trouble: the worlde remayneth the worlde, and like vnto it selfe.

Histories is a treasure which ought neuer to bee out of our handes: that thereby being ayded, wee may the more commodiously and with speede handle such dustnesse, and the like chaunces in the common weale: forasmuch as the causes oftentimes chaunce all alike. Thucid.

Examples are to bee found in histories conuenient for euery man priuatly in his degree: as the obedience of subiects due vnto magistrates, and to such as bee in aucthoritie: and that they neuer escaped vnpunished, which haue disobayed and rebelled againste them.

As in euery arte paternes are giuen to follow, euen so in histories be painted before our eyes examples of all kindes of vertues. Alex. Seu.

Alex. Sen. Whiles power with pleasures getteth great acquaintance, vertue is vnknowne and in the court friendlesse.

Contempt is a thing intollerable, forasmuch as no man can thinke himselfe so vile that hee ought to be despised.

Many labour to deliuer themselues from contempt, but more studie to bee reuenged thereof.

The rusticall and rude people (as experience teacheth) are commonly prompte to iniuries, murmuring at iustice, grudging at labours, desirous of pleasures, and ingrate against benefites. If a man be with them familiar and homely, hee shall alwares finde them churlish, and sturdy. If hee doe chaunge his copy and become towards them more straunge in countenance, more rare in speaking, more solde in pardoning, or more quicke in reuenging: they without waying their due deserts, or controlling their beastly folly, swell vp in pride, kindle disdaine, stirre vp strifes, awake mischiefes, and in such wise worke their intent that in the end (by due Iustice) where they maliciously and most bestially seeke to disquiet others, they themselues sustaine the griefe.

Seneca. Where there is suspition, the life is hopelesse saunt.

With great perill is that kept that is desired of many.

Their liues be naught, that thinke they shal euer liue.

There is one way to goe surely (that is) to set little by things worldly, and a man to hold himselfe contented onely with honestie.

Aug. Ca. There is no griefe in lacking, but where there is inordinate desire in hauing.

Iust

Ambition and striuing for worldly honour and promotion, is a very miserable thing, short of continuance, and hasteneth euill ende. Tullius.

The eye can nothing offende, if the minde would rule the eye.

Euery lightnesse done in youth, breaketh downe a loope of the defence of our life. Mar. Aur.

When the vicious man is laide in his graue, his wickednesse is ended, and may then neuer correct himselfe.

Hee deserueth great chastisement, that with fearefull hardinesse (as a foole) determineth himselfe in high and difficult things, with hastie and sodayne counsell.

He perisheth not soone by fall, that before feareth to fall.

A good Captaine ordereth his men better by keeping them from euill doings, than by greeuous and sore chastisement.

In a Captaine or leader of an armie, there ought to bee four things: that is, knowledge in warre, valiauntnesse, authoritie, and felicitie. Tullius.

Fame shall neuer profit the wicked person, nor infamie hurt the good.

A good fame euen in darkenesse, looseth not her beautie and renowne. Ptolo.

Infamie alwaies ensueth arrogancie.

Daunger commeth the sooner, when it is not passed on.

There is no end appoynted vnto the studie of wisedome in this worlde, but it must be ended together with life. Valer. Max.

There are two things that alwayes ought to be in a mans remembrance during his life: that is to say, how hee may thinke well, and do well. Quint. Cur.

They that trust much to their friends, know not how shortly teares be dried vp.

Alex. Seue. Good debtors oftentimes spared, becomes euill payers and small iniuries oftentimes pardoned, maketh of neighbours pernicious enemies.

Thales. The deepenesse of good willes ought to bee wonne with the deepenesse of the heart, some with gifts, some with words, some with promises, and some with fauours.

Vaine men, with vaine words, shew and declare their vaine pleasures.

The nature of man is such, that it most lusteth after the thing which is most forbidden.

Seneca. Man can better suffer to be denied than to be deceiued.

Gelatius. Doctrine is of such puissaunce, that in good men it is the armour of vertue, but to vicious and corrupted persons a spur to wickednesse.

Contention, emulation, backbiting, and vayn desire of glorie, must be eschued.

A man that is alwayes well occupied, ought euer to bee reputed as good, and the idle man without further inquirie, ought to be condemned as nought.

Lo an infallible rule, a man giuen to exercises is vertuous, and one giuen to louering & idlenesse is a vicious person.

No man of what condition soeuer he be, except hee haunt and haue one thing or other in some ordinarie exercise, shall haue his bodie lustie, and his spirit quicke, but shall be accloyed in all things, and wander from streete to streete like a vagabond.

Tullius. A corne fielde, or witte being neuer in exercise, without it bee exercised, may neuer be pit full,

A good minde neuer assenteth or lendeth his seruice to him that erreth from the path-waie of good maners.

He that hath good handes, must needs haue good customes.

All things that are desired of men, they attaine by trauaile, sustaine with thought, and depart from them with great annoyance. Tullius.

We are not so brought vp by nature, that we should seeme to be made for harme, and solace, but rather for grauitie, and for some studies more serious and waighty.

Where a man (in a common wealth) hath many matters to order of sundry effects, it fareth with him as it doth with a mans stomache: for the stomache receiueth meates diuers in qualities and effects: which altogether cannot bee, by one mans nature, duly concoct and digested. Alex. Sen.

He that is perfectly wise, sporteth in this worlde with trauaile, and in trauailing in bookes is his rest.

The more thou tranhostell thy selfe from things corporall and earthly, vnto things celestiall and heauenly, the more perfect and godly life shalt thou leade.

Bodily workes bee vnsauoury, except they haue sauce from the heart.

He is a double offender, which taketh the name of God in vaine, and deceiueth his neighbour. Isidor.

The punishment of periurie by Gods law is death, by mans lawe perpetuall infamie. Tullius.

The practise of Vsurie is vtterly repugnant against all humanitie, charitie, and naturall beneuolence, which ought to bee among people that doe liue in naturall concord: but most

specially among them which liue vnder one obedience, and vnder one lawe or pollicie.

Gaines with an euill name is damage & losse.

There is no greater paine, than when the heart is deferred from that which it longeth sore to haue.

Preferre damage before filthie lucre.

After the vnlawfull winning of the fathers, there followeth the iuste losse to theyr children.

Mar. Aur. A false reproach and vpbraiding is a malicious leasing.

The heires mourning is vnder a visour a laughing: he bewayleth the death of his testatour or auncestour in outward semblance, but inwardly hee laugheth.

The outward things which the eye of man onely beholdeth, are but weake and vncertaine tokens of inward secrets.

Iustinian. Such as procure and searche the death of man priuely, the lawe punisheth more cruelly.

Alex. Seue. Nothing auaileth the malice of tyraunts against innocents and good men, where the almightie God will not haue them perish.

And it is oftentimes prooued, that they which desire the destruction of other, procure theyr owne death.

Tyrannie in Princes ought euer to be had in extreame detestation.

If thou maist not cleerely escape out of perill, choose rather to die honestly, than to liue shamefully

Socrates. It is sweete and decent to die for thy countrie.

Greate Cities full of good inhabitauntes, ought to bee praised: and not the greate and gorgious buildings.

Selfe

Wine loue otherwhiles so blindeth the senses of many, that they indeede not well weighing what they be of themselues, but rather daintie flattering themselues, doe conceiue such opinions in themselues, that they thinke all men should worthily glorie in them. Whereof doe spring & flow forth innumerable offences, whē men puft vp with opinion, be shamefully scorned, and wrapped in foolish errours. Tullius.

Perfect felicitie is the vse of vertue. Aristotle.

It is a greate shame to saye, and no lesse infamie to doe, that the goodnesse and trauelles of the auncients in times past, shoulde now in these dayes be turned and conuerted to follies and presumption. Mar. Aur.

It is better to die a wise person and vertuous among godly and wise men, than to liue viciously in ignorance among the common sorte of men.

It is a thing consonant to reason, that they that bee good among so many euill in this life, should bee greatly honoured with God after their death.

One day deemeth another, but the last daye giueth full iudgement of all that is past. Plinius.

As we are set in diuers pleasures by our vice, so wee fall hourely into diuers miseries, and are noted to our great infamie and shame. Mar. Aur.

We see God diuers times to diuers persons forbeare diuers sinnes a great while, but at the last vnwares we haue seene them all chastised with one onely chastisement.

When by whom wee bee borne, bee of so euill disposition, and the worlde so fierce and cruell, with whom wee liue, and the glyding serpent Fortune so full of poyson, that they hurte vs with their feete, and bite vs with their teeth,

and scratch vs with their nayles, and fwel vs with their poyson, so that the passing of this life is nothing lesse than taking of death.

Salust. The helpe from God is not onely gotten with wishes and prayers, but also by vigilant studie, diligent executing, and by wise counsayling, all things otherwhiles come well to passe.

The Twelfth Booke.

Of pithie meeters of diuers manners, of Prouerbs and semblables,

Wherein chiefely consisteth mans happie life in this worlde.

My friend the things that doe attayne,
the happie life, be these I finde:
The riches left, not got with payne.
the fruitly ground, the quiet mind.
The equall friend, no grudge and strife,
no charge of rule nor gouernaunce,
without disease, the healthie life,
the housholde of continuance.
The meane diet, no dayntie fare.
Wisedome ioyned with simplenes,
the night discharged of all care,
where wine the wit doth not oppresse.
The faithfull wife without debate,
such sleepes as may beguyle the night,
Content thy selfe with thine estate,
neither wish death, nor feare his might.

Pythagoras.

When a reasonable soule from vertue slyeth,
it waxeth beastlike, and naturally it dieth,
For as the soule giueth life to the corse,
so iustice in the soule, is cause of liuely force.

Plato.

To such as custome diuine meditation,
this life is a thing of small reputation.

Hermes.

Lust, pleasure and worldly vanities,
doe cause the soule all vertues to despise.

Aristotle.

Blessed is the soule which doth not transgresse,
her makers lawe, through worldly filthinesse,
But alwayes mindfull of her blessed state,
contemnes the worlde, and sinfull lustes doth hate.

Pythagoras.

He is not wise, which knoweth he must hence,
in worldly buildings maketh great expence,
But he that buildeth for the world to come,
is wise, expende he neuer so great a summe.

Thales.

He that most dreadeth to breake gods behest,
is he that loueth and seeketh him best.

Aristotle.

He that loueth the worlde hath trauell and care,
but he that hateth hath quiet and welfare.
Whoso then desireth to liue most at rest,
must most flie the worlde, and meddle with it least.

Pythagoras.

This worldly wealth, that men so much desire,
may well be likened to a burning fire:
whereof a little can do little harme,
but profite much our bodies well to warme.
But take too much and surely thou shalt burne,
so too much wealth, to too much woe doth turne.

Socrates

Socrates.

This worlds fond loue doth make a man,
so deafe, so blind, so dumme,
that heare, nor see, nor al he can,
where wisedome is become.
To enuie eke he maketh him thrall,
to trouble, care, and dread,
withdraweth his hand, his heart and all,
from euery vertuous deede.

Seneca.

With we are vncertayne where death will vs meete,
and certayne that alwayes he followeth at our feete:
Let vs in our doing be so wise and steady:
that where euer he meete vs, he may finde vs readie.

Seneca.

Death is the ender of all tribulation,
and therefore to wise a great consolation.

Socrates.

For doing wrong and mischeuous deeds,
the soule after death must be punished needes.
For God is not God except he be iust,
and iustice to all things their due render must.

Socrates.

Talke euer of God and he will procure,
to fill thee with wisedome and wares that be pure.

Aristotle.

To worldlinesse whoso doth giue his minde,
of these griefes shall be full sure to finde:
the lacke of things which he shall neuer haue,
or losse of that which gladliest he would craue.

Hermes.

The world was of God created in deede,
a place of pleasure, reward of meed.
wherefore such as in it, for truth suffer trouble.
with ioy, no doubt is, be recompenced double.

Aristotle.

Better it is to die the soules life to saue,

than

than to loose the soule, the bodies life to haue.

Socrates.

The soules of the righteous shall after the course
of this life haue better, but the wicked worse.
For right it is that what wee heere imbrace,
bee giuen vs double in an other place.

Hermes.

Of bodilie imprisonments sickenesse is the chiefe,
but the gaile of the soule is sorrow and griefe.

Seneca.

It is better to haue the soule garnished with vertue,
than the bodie decked with purple, golde, or blue.

Plutarch.

As excesse of wine oppresseth the minde:
so worldly pleasure maketh the soule blinde.

Seneca.

Wisedome knowledge, and vnderstanding,
are the soules most gorgious clothing.

Plato.

Woe to the soule which wanteth grace,
to returne home to her state and place:
whom filthie workes, and bodilie offence,
excludes and keepes downe from Gods holie presence.

Socrates.

Prayer to God is the onely meane,
to preserue a man from a wicked queane.

Xenophon.

In place where men of God common euer,
fooles become wise, and the wise wiser.

Plato.

When naughty rulers, and wicked people die,
then are all good men safe and in suretie.

Socrates.

It is wisedome, yea wisedome that maketh the wise,
all troubles, all torments, yea and death to despise.
Therefore ought wisedome of all to bee imbraced,
a meane whereby death and al feare is defaced.

Cicero.

Cicero.

Of all worldly comforts true friendship is chiefe,
because it is alway our speciall reliefe,
In wealth and in woe, a stay strong and stable,
and also to mankinde, a good most agreeable.

Isocrates.

To himselfe and his friend, a friend must be one,
for a friend is ones selfe in another person.

Pythagoras.

These troubleloune wordes, thine, mine, & our owne,
(the cause of all strife,) with friendes are unknowne,
The title of ours, none counteth ought his,
for all things are each mans, where true friendship is.

Socrates.

Such thinges as are noyfull, vnconiele, and naught,
are easily attayned, yea, ere they be sought:
But wisedome and honour, with other such like,
are hard to be gotten howsoeuer we seeke.

Plato.

Who so for friendes or true friendship watches,
must seeke it of such as may be his matches:
For he that of other, any frindes procureth,
may chaunce finde friendship, but not that indureth.

Aristotle.

Although many wicked in one may agree,
yet cause they no friendship but a conspiracie:
For friendship is a vertue by nature so cleane,
as can with the vicious be nurt by no meane.

Plato.

Betweene Lord and seruaunt no friendship may tal,
because their estates are so farre vnequall:
Yet lith they be men good friends they may be,
because that in manhood they both doe agree.

Seneca.

Who so denyes his friends his ayde,
the while he is well taken:
Shall at his most need be denayde,

their

their helpe, and quite forsaken.

Tullius.

In trouble, sorrow, aduersitie, and griefe,
friends are a comfort, a refuge, and relieue:
Likewise in wealth, a pleasure and treasure.
to be partakers of any kinde of pleasure.

Plato.

By bearing good will first fauour doth grow,
through vse whereof, sweete friendship doth followe.

Aristotle.

The friendship that is betweene good men engendred,
can by no meanes be broken nor ended.
Wherefore he that doth from true friendship dissent,
is naught by nature, and was a friend neuer.

Ennius.

whom men doe feare then hate, and whom they hate,
they wish to dye, or perish from his state:
Who therefore longes long time chiefe rule to beare,
must gette mens loue, with fauour not with feare.

Socrates.

Glory of good deedes by the father done,
is the best inheritaunce that he leaues to his sonne:
Which who so doth by his vicious life staine,
bewrayes himselfe a bastard and vnworthy heire.

Tullius.

He cannot be counted a liberall giuer,
which hath not beene alsa liberall getter.
For true liberalitie is to helpe many,
and in getting wherewith, not to hurt any.

Seneca.

Who so desireth to liue without care,
ought slowly to spend, and willingly to warne:
For at the bottome to leaue is but paine,
where both the least part, and worst doth remaine.

Horates.

By wine beautie fadeth, and age is defaced,
drinke maketh forgotten that late was imbraced.

Socra-

Socrates.

He that to wrath and anger is thrall,
ouer his wit hath no power at all.

Hermes.

Be merrie and glad, honest and vertuous,
for that sufficeth to anger the enuious.

Pythagoras.

The more a man hath of abundance,
so much the lesse hath he of assurance.

Socrates.

The friends whom profit or lucre increase,
when substance faileth therewithall will cease.
But friends that are coupled with feare & with loue
neither feare nor fortune, nor force may remoue.

Maionius.

If that in vertue thou take any paines,
the paine departeth but vertue remaines.
But if thou haue pleasure to doe that is ill,
the pleasure abateth but ill tarrieth still.

Solon.

If that by destiny thinges be decreed,
to labour to shunne them, is paine lost indeed.
But if that the chaunce of thinges be vncertaine,
it is folly to feare that, we knowe we may gette.

Plato.

It is the part of him that is wise,
thinges to forsee with diligent aduise.
But when as thinges vnlooked doe fraine,
it becommeth the valiant to suffer the same.

Hermes.

If not for to speede thou thinke it a paine,
will not the thing that thou mayst not attaine.
For thou and none other, art cause of thy let,
if that which thou maist not, thou trauell to get.

Plato.

To faine, to flatter, to gloze, and to lye,
require colours and wordes faire and pie.

Vn-

But the vtterance of truth is so simple and plaine,
that it needeth no studie to forge nor to faine.

Horace.

To the auaricious is no suffisance.
For couetous increaseth as fast as his substance.

Solon.

He is neither rich, happie, nor wise,
that is a bondman to his owne auarice.

Pythagoras.

To strike another if that thou pretende,
thinke if he stroke thee, thou wouldst thee defend.

Solon.

To beasts much hurt hapneth because they be dumb,
but much more to men by means of speech hath come.

Thales.

All enuious hearts with the dead men depart,
but after death dureth the slaunderous dart.

Hermes.

He that at ones instance another will defame,
will also at anothers to the last doe the same.
For none are so daungerous and doubtfull to trust,
as those that are readiest to obey euery lust.

Plato.

Sith making bequanners in company doth lie,
enhaunt the good, and the euill see thou flie.
But if to the euill thou needes wilt resort,
returne betimes for feare thou come to short.

Socrates.

Loue betweene wise men by effect may fall,
but not betweene fooles though folly be equall.
For wit goeth by order, and may agree in one,
but folly lacketh order, so that concord is none.

Socrates.

He that of all men will be a correctoe,
shall of the most part winne hate for his labour.

Pythagoras.

They that to talke of wisedome are bent,

not

not following the same are like an instrument:
Whose pleasant sound the hearers doe delight,
but it selfe not hearing hath thereby no profit.

Pythagoras.

Beware of thine enemie when he doth manace,
and trust thou him not, if fayre seeme his face,
For Serpentes neuer so deadly doe sting,
as when they bite without any hissing.

Plutarch.

Sith the world unstedie doth oft ebbe and flow,
it behoueth a wise man all times to knowe.
And so for to sayle, while he hath faire weather,
that ye heauen may keep him, whē hold may no anker.

Diogenes.

Of a churlish nature proceedeth foule language,
but faire speech, is a token of a noble courage.

Anacharsis.

A friend is not knowne but in necessitie,
for in time of wealth each man seemeth friendly.

Socrates.

Wisedome and science which are pure by kinde,
should not be written in bookes but in minde.
For wisedome in bookes with the boake will rot,
but writ in minde, will neuer be forget.

Seneca.

For couetous people to die is the best,
for the longer they liue, the lesse is their rest.
For life them leadeth their substance to double,
where death them discharge th of endlesse trouble.

Antisthenes.

Men ought not to weepe for him ye guiltlesse is slaine,
but for the slayer, which quicke doth remaine:
For to die guiltlesse, is losse but of body,
but body and soule both, are lost of the guilty.

Xenocrates.

Of workes begunne, when goodnesse may breede,
we should with all swiftnesse, deuise to proceede:

But

But if by our workes, may growe any ill,
we should be as swift to conquere our will.

Socrates.

What euer it chaunce thee of any to heare,
thine eye not consenting, beleeue not thine eare:
For the eare is a subiect full oft led awry,
but the eye is iudge, that in nothing will lye.

Seneca, Boetius.

Wisedome and honour most commonly be found,
in them that in vertue, and goodnesse abound:
And therefore are better than siluer and golde,
which the euill commonly, most haue in holde.

Xenophon.

If that it chaunce thee in warre for to fight,
more than to witte, trust not to thy might:
For witte without strength, much more doth preuaile,
than strength without witte, to conquere in battaile.

Aristotle.

Both hatred, loue, and their owne profit,
cause Iudges oft times the truth to forget:
Purge all these vices therefore from thy minde,
so shall right rule thee, and thou the truth finde.

Plato.

Although for a while thy vice thou may hide,
yet canst thou not alwayes keepe it vnspide:
For truth the daughter of God and of time,
hath swome to detect all sinne vice and crime.

Plato.

Happy is that realme that hath a king,
endued with wisedome, vertue, and learning.
And much vnhappy is the realme and prouince,
where as these points doe lacke in their Prince.

Plutarch.

To what soeuer the king doth him frame,
his men for the most part delight in the same.
Wherefore a good king should vertue ensue,
To giue his subiectes example of vertue.

Socrates.

Almes distributed vnto the indigent,
Is like a medicine giuen to the impotent.
But to the vnneedie a man to make his dole,
Is like the ministring of plaisters to the whole.

Pythagoras.

Better it is for a man to be mute,
Than with the ignorant much to dispute,
And better it is to liue solitarily,
Than to enhaunt much euill company.

Plato.

That thing in a realme is worthy renowne,
Which raiseth vp right and wrong beateth downe,

Seneca.

Goodnesse it selfe doth men declare,
For which manie moe the better doe fare.

Socrates.

Unhappy is he whereseoeuer he become,
That hath a wit, and will not learne wisedme.

Of Parables and Semblables.

Hermes, Socrates, Plato.

LIke as a Surgion paineth sore his pacientes bodies with launcing cutting, and searching putrified members: euen so doeth the minde of man afflicte and vexe his vnruly soule that it might by such meanes be rid from voluptuousnesse.

He that being reproued, departeth immediately, hating his counsellor, doth as a sicke man which assoone as his Surgion hath cutte his vlcer, goeth his way, not tarrying till his wounde be dressed and his grife asswaged

As Plantes measurably watered, growe the better, but watered too much, are drowned and die: so the minde with moderate labour is refreshed, but

with

with ouermuch is vtterly dulled.

Like as the ship that hath a sure anker, may lie safe in any place: right so the mind that is ruled by perfect reason, is quiet euery where.

As fire smoketh not much, that flameth at the first blowing, so the glory that shineth at the first, is not greatly enuied at: but that which is long in getting, enuie alwaies preuenteth.

Like as a good musition hauing any key or string of his instrument out of tune, doth not immediatly cut it off and cast it away, but eyther with straining it higher, or slaking it downe lower, by litle and litle causeth it to agree: so should rulers rather reforme transgressors, than to cast them away for euery trespasse.

Like as they that taste poyson, destroy themselues therewith: so he that admitteth a frend before he know him, may hurt himselfe while that hee proueth him.

Like as the bitternesse of the Allowe tree taketh away the sweetenesse of the sweetest hony: so euill workes destroy and take away the merit of the good.

Like as a vessell is knowen by the sounde, whether it be whole or broken: so are men prooued by their speech, whether they be wise or foolish.

Like as a crazed ship by drinking in of water, not only drowneth it selfe, but all other that are in her: so a Ruler by vsing viciousnesse destroyeth not himselfe alone, but all other besides that are vnder his gouernance.

As it becommeth the people to be obedient and subiect vnto their Lord and king: So it behoueth ỹ king to entẽd diligently to ỹ weale

and gouernaunce of his people, and rather procure they? profite, than his owne pleasure. For as the soule is toyned with the bodie, so is a king vnited with his people.

As no Phisition is reputed good, that healeth other and cannot heale himselfe: so is hee no good gouernour that commaundeth other to avoide vices, and will not leaue them himselfe.

Like as a gouernour of a shippe is not chosen for his riches, but for his knowledge: so ought Rulers of Cities to be chosen for they? wisedome and learning, rather than for their dignitie and riches.

As a man in a darke caue may not see his owne proper figure: so the soule that is not cleane and pure, cannot perceiue the true and perfecte goodnesse of almightie God.

As the goodnesse of wise men continually amendeth: so the malice of fooles euermore increaseth.

As libertie maketh friendes of enemies: so pride maketh enemies of friendes.

As they which cannot suffer the light of a candle, can much worse abide the brightnesse of the Sunne: so they that are troubled with small trifles, would be more amazed in waighty matters.

Like as the sauour of carrion is noysome to them that smell it: so is the talke of fooles to wise men that heare it.

Anaxagoras, Aristippus, Alexander, Solon, Marcus Aurelius.

AS God is naturally most louing, pitifull, and alwayes hath the name of mercie and

pity

pitie: so are wee alwayes most vnkinde, euill, and wicked, and our wicked and shamefull workes deserue alwayes to haue most bitter and greeuous chastisements.

God is in his chastisements as hee that giueth a blow to another, the higher that he lifteth his hande, the greater is the stroke on the cheeke, Semblablie, the more yeeres that hee forbeareth our sinnes, the more afterwardes hee hurteth vs with greeuous paines.

Like as when a great and sumptuous building will fall, first there faileth some stone: in like maner, there was neuer citie nor countrie that had any great plague or vengeance from God faine vpon them in theyr time, but firste they were threatened & admonished with some token, signe, or prodigie from heauen.

As the ideot or foolish man keepeth his diet from bookes, and resteth vpon the onely pleasure of meate: so the wise man (in comparison) abhorreth meat, & draweth to his bookes.

As the slothfull man is tained and made lesse than a man by his negligence, so certainly blessed is hee that is not contented to bee a man, but if he procure to be more than a man, by his vertue and diligence.

The simple oxe or sheepe are more worthie their liues, than the idle & malicious ideot, for the beast liueth to the vtilitie of diuers, without doing damage to any other, but the idle & foolish ideot liueth to the damage of all other, and without profit to any person.

Like as riches with thought nourisheth couetousnesse: euen so by riches the enuious norisheth enuie.

Like as the wicked and malicious person

is

is most hardy to commit greatest crimes: so is hee most cruell and ready, wickedly to giue sentence against another for the same offence.

Wee regard our owne crimes as thorowe small nettes, which causeth thinges to seeme the lesser, but wee remember the faults of other in the water, that causeth things to seme greater than indeede they bee.

As the greene leaues outward sheweth that the tree is not drie inward, so the good workes openly notifieth the inwarde heart secretly.

As we see the trees when the fruites are gathered, the leaues fall, and when the flowers drie, that then more grene and perfect are the rootes: euen so, when the first season of youth is passed, (which is the summer time) then commeth age, (which is the winter) and putrifieth the fruite of the flesh, and the leaues of fauour fall, and the flowers of delight are withered, and the vines of hope dryed outwarde, then is it right that much better the rootes of good workes within bee good.

As much as the shame of sinne ought to bee fled of them that bee good: euen so much is praise the infamie of euill.

As wee eate diuers thinges by morsels, which if wee should eate whole would choke vs, so by diuers daies wee suffer trauailes, which altogether, would make an end of vs in one day.

As in all artes a man is contented at the last: so at the last be they neuer so sweete, they turne to wearinesse.

In all naturall things nature is with right litle contented, but the spirit and vnderstanding is not satisfied with many things.

Like as it is necessarie first to despoile the

opila-

opilations and lettes of the stomacke, to the intent the medicines may profit them that be sicke: so likewise none can conuenientlie giue his friend good counsell, except hee first shewe him his griefe.

As sinne is naturall, and the chastisement voluntarie: so ought the rigour of iustice to be temperate, so that the ministers thereof should rather shewe compassion than vengeaunce, whereby the trespassers should haue occasion to amend theyr sinnes passed, and not to reuenge the iniurie present.

Though the woode bee taken from the fire, and the imbers quenched, yet neuertheless the stones oftentimes remaine hot and burning, so the flesh though it bee chastised with hot and dire maladies, or consumed by many yeares in trauell, yet concupiscence abideth stil in the bones.

Oftentimes some wholesome flesh (for meate) corrupteth in an vnwholesome potte, and good wine sometime sauoureth of the foyl: euen so, though that the workes of our liues be vertuous, yet shall we feele the stench of the weake flesh.

As arrogancy, pryde, and presumption is notably hated of God, and had in derision euery where among men: so contrariwise, lowlines, meekenesse, and an humble spirit, purchaseth both the fauour of God, and knitteth vnto vs the benevolence of men.

As the knowledge of God ought not to bee vnperfect or doubtfull: so prayer should not bee faint or slacke without courage or quicknesse.

As the body is neere vnto health, which though it bee wasted is yet free and out of

the daunger of noysome humors: euen so is the minde more receiuable of the benefite of God, which is not inquinate or defiled with grieuous offences, though she lacke true and perfect vertue.

It is naturall for the bodie to die, which if no man kill yet needs must it die, but the soule to die is extreeme miserie. Our heartes arise and grudge at the remembraunce of the death of the body, as a terrible and outragious thing because it is seene with the bodyly eyes; but the soule to die, because no man seeth and fewe beleeue, therefore very fewe feare it. And yet is this death much more terrible, and cruel than the other, euen as the soule passeth the body, or as God excelleth the soule.

As the body is visible, mortall, lumpish, and heauie, and delighteth in thinges visible and temporall, and sinketh alwayes downewarde: so the soule being mindfull of her celestiall nature, enforceth vpward with greate violence, and with a terrible heft striueth and wrastleth with the heauie burthen of the earthly body, despising thinges mortall, and seeketh thinges permanent and immortall.

Aristotle, Plutarch, Seneca.

LIke as it is a shame for a man that would hit the pricke, to misse the whole But: euen so it is a shame for him that desireth honor to faile of honestie.

As a scarre giueth vs warning to beware of woundes: so the remembraunce of euilles that are past, may cause vs to take the better heede.

As the complaints of children may be soone ap-

appeased, so small affections vanish lightly.

He that bringeth an infirmed body to a baine or to any voluptuousnesse, is like to him, which bringeth a broken Shippe into the raging Seas.

They which goe to a banquet onely for the meates sake, are like them which goe onely to fill a vessell.

Seruants when they sleepe, feare not their master, and they that bee bounde forget their fetters, in sleepe vlcers and sores leaue smarting, but superstition alone vexeth a man whē he sleepeth.

Like as they iudge worse of a man which say that he is wrathfull and vngracious, than if they denyed him to bee alue: so they thinke not so euill of GOD, which saye there is no GOD at all, as the superstitious, which say GOD is froward, and full of wrath and reuengeaunce.

As a vessell cannot be knowne whether it be whole or broken, except it haue liquour in it, so can no man be throughly knowne what hee is, before he be in authoritie.

As darnell springeth vp among good wheat, and nettles among roses, euen so enuie groweth vp among vertues.

They that are ready to take a take out of another mans mouth, are like vnto them, which seeing one profered to be kissed, woulde holde forth their lips to take it from him.

Like as an Hare both deliuereth, nourisheth, and is with yong all at once, so an vserer before he hath beguiled one, deuiseth how to deceiue another by making a false bargaine.

Like as an horse after hee hath once taken the bridle, must euer after beare one or other, so he

so he that is once falne in debt, can lightly neuer after be throughly quite there from.

Like as Phisitions with their bitter drugs doe mingle sweete spices, that they might bee the better receiued: so ought checkes to bee mingled with gentle admonitions.

Like as the bookes which are seldome times occupyed, will cleaue fast together: euen so the memorie waxeth hard, if it be not often times renewed.

The poyson which Serpentes continually keepe without any harme, they spewe it out to others destruction. But the malicious contrariwise hurt no man so much as themselues.

As it is great foolishnesse to leaue the cleere fountaines, and to fetch water in puddles, so is it likewise to leaue the Euangelistes, and to studie the dreames of imaginations.

Like as an Adamant draweth by little and little the heauie yron, vntill at the last it be ioyned with it: so vertue and wisedome ioyneth vnto them.

As he which in a game place runneth swiftest, and continuing still his place, obtayneth the crowne of his labour: so all that diligently learne, and earnestly followe wisedome and vertue, shall be crowned with euerlasting glorie.

FINIS.

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